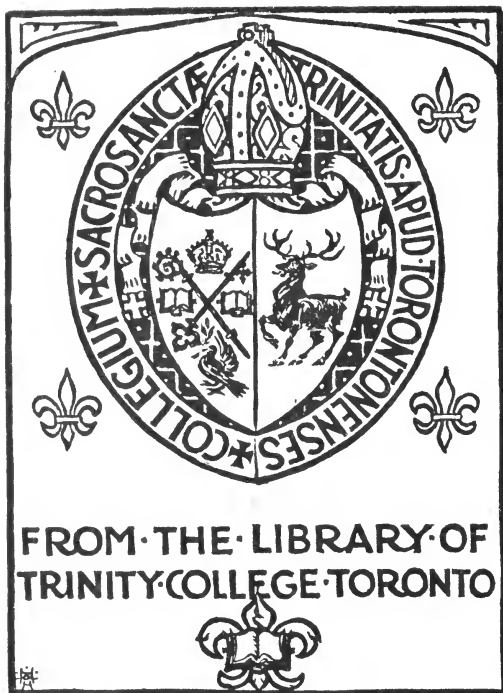


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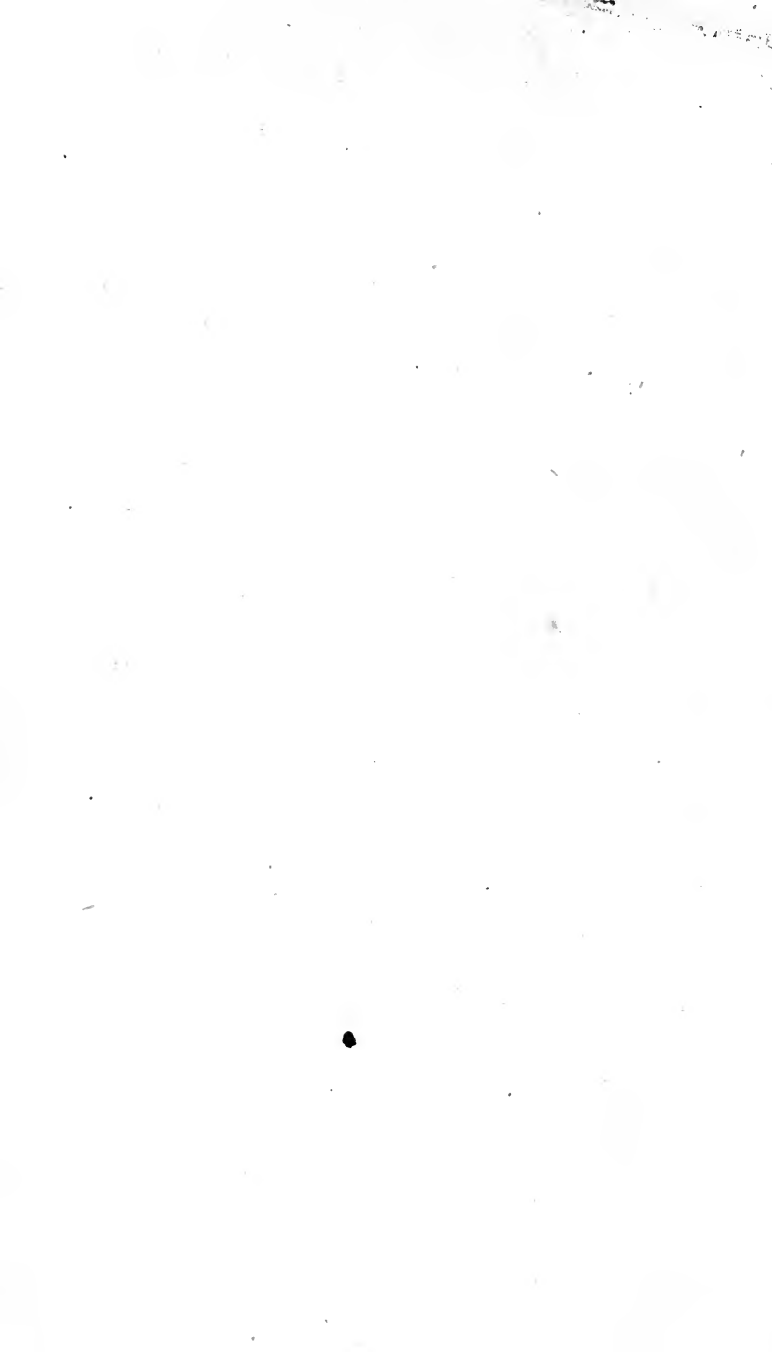


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It is necessary to mention that the Ninth Lecture is almost literally a reprint of the Sermon "On the Church of the Apostles," in the course of Sermons preached by Professor Blunt before the University of Cambridge in 1845. From the time of its publication in that volume, it had ceased to be delivered as a Lecture; but it has been thought right to introduce it in its place here, as forming part of the Series.

Several passages in the same Lecture will be found also in the second chapter of the History of the Church in the First Three Centuries; and in the Ramsden Sermon, preached by the same author in 1852, some of the same thoughts are reproduced that occur in the Lecture on Pastoral Conversation. The whole of the work is printed almost verbatim from a transcript of the original manuscript; those upon whom the task, or rather the privilege, of preparing it for the press has fallen, having been unwilling to touch the Author's well-remembered words.

BORDESLEY, *May 23rd*, 1856.

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DUTIES OF THE PARISH PRIEST.

LECTURE I.

ON THE MINISTERIAL CHARACTER OF ST. PAUL.

THESE Lectures, the results of nearly twenty years' experience, will be directed to the *Reading* of the Parish Priest—his *Sermons*—his *Schools*—his *Parochial Ministrations*—his *Pastoral Conversation*—his *Observance of Rubrics and Canons*—and his *True Position as a Churchman*; their end and aim practical; indeed, simply to be of use to the young man who is about to undertake the charge of a parish, and has yet his lesson to learn. Any view more ambitious than this I disclaim. “It is enough for me,” to use the words of Bishop Taylor in the affecting Dedication of his “*Holy Dying*”—“it is enough for me to be an *under-builder* in the House of God, and I glory in the employment; *I* labour in the foundations; and therefore the work needs no apology for being plain, so it be strong and well laid.”

But as it cannot be expected that I shall have it in my power to pursue the life and carriage of the parish priest into *all* its details (however I may single out the chief features), I shall devote the present Lecture to an exposition of the *general principles* that must govern him; gathering them from the ministerial character and conduct of St. Paul; in this respect, the most perfect of models:—a reference to those *general principles* being enough to supply

any omission of mine in the application of them—for a man cannot go very wrong in the administration of his parish who asks himself what St. Paul would have done in any given case, had *he been placed in circumstances like his own*. The example of that Apostle, therefore, I feel to furnish the fittest introduction to the sketch of the pastor I am about to present to you.

Now there are three several aspects in which to contemplate him ; which combined give us the manner of Minister he was—his *knowledge*; his *zeal*; and his *discretion*. Let us consider him in each.

I. In intimating his *knowledge*, however, with a view to the demand there is in this respect upon the Minister of the present day, we must bear this in mind ; that the argument will be one *a fortiori*. St. Paul had extraordinary gifts—he could speak tongues, for instance, “ more than they all ;” a linguist, therefore, without the labour of making himself one—and, independently of this, he actually lived amongst Jews, Greeks, and Romans ; was, therefore, *naturally* conversant, from personal observation and common intercourse, with those very particulars which it is the express business of scholarship in these days to understand and penetrate. For it has been well observed, and is a remark that supplies the best of answers to those advocates for clerical ignorance who plead the humble condition of the first Apostles, that, though Grævius has written twelve folio volumes on Roman antiquities, and Gronovius thirteen on Grecian, there was no peasant or artizan of Rome or Athens, who had not, after all, more real information on these subjects than either of those distinguished scholars.¹ So that if we find the Apostle Paul, in spite of these advantages, natural and supernatural, giving himself to *study*, and recommending other contemporary Ministers to do the same, we may be sure that it is not for us, on whom the ends of the world are come, and under circumstances of comparative darkness,

¹ Sley.

to excuse ourselves from the like labour under whatever plea or pretence.

Now we find St. Paul, on one occasion, quoting a verse from Aratus (Acts xvii. 28);¹—on another, a verse from Epimenides (Tit. i. 12);²—on a third, a verse from Menander (1 Cor. xv. 33);³—on a fourth, *perhaps* a verse from the Alcestis of Euripides.⁴ From certain phrases which fell from him, it has been further argued, that he had read some of the writings of the Platonists.⁵ From the books and the *parchments*, τὰς μεμβράνας, as distinguished from the books, and which, having left them at Troas, he desires Timothy to bring him,—that he did not travel without some few authors about him, and some adversaria or note-books of his own; nor allow his very activity and locomotion to supersede his studies.* It could not have been the speech of an illiterate person, we may be sure, which, when delivered before the philosophers at Athens, staggered some of that assembly—nor yet which extorted from Festus, a Roman officer of rank, the exclamation that “too much learning,” τὰ πολλὰ γράμματα, had made the speaker mad.⁶ Nor, indeed, is internal evidence wanting in his Epistles, of his having sat to some purpose at the feet of Gamaliel, as he tells us he did;⁷ probably that “Doctor of the Law” said to have been held in reputation among all the people.⁸ It is with the erudition of the profoundest Rabbi (as I believe the modern Jews themselves admit) that he argues out of the Law—recommending himself, indeed, to his countrymen, who were so zealous for it, by his masterly knowledge thereof; adopting

¹ Τοῦ γὰρ καὶ γένος ἑσμέν.

² Κρήτες αἰεὶ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί.

³ Φθείρουσιν ἥθη χρῆσθ' ὁμιλίας κακαί.

⁴ Comp. 2 Tim. iv. 7, and Alcestis, 643.

τὸν ἀγῶνα τὸν καλὸν ἡγώνισμαι,

and, καὶ τοὶ καλὸν γ' ἂν τόνδ' ἀγῶν' ἡγωνίσω.

⁵ Scultetus Observ. in 2 Tim. i. 6.

⁶ Acts xxvi. 24.

⁷ Acts xxii. 3.

⁸ Acts v. 34.

* 2 Tim. iv. 13.

it in its latent and spiritual sense after that esoteric manner of interpretation to which the learned Jews were addicted, of which we have a most extravagant instance in Philo ; and so hoping to work their eventual conversion to Christ. Did the Israelites pass under the cloud and through the sea ? There it was they were baptized. Did they eat manna in the wilderness ? Then it was that they partook of spiritual food. Did they drink of water out of the Rock ? That Rock was Christ. Did the priest enter into the holy place, not without blood ? All this was but a figure of the true. Nay, in the hands of St. Paul, the Scriptures of the Old Testament are taught to enforce the Gospel of Christ upon the Jews in far less obvious parables than these—he uses them as the only key by which he can hope to unlock the breast of a Hebrew. Abraham had two sons, the one by a bond-maid, the other by a free-woman ; even this affords an allegory—even this declares to those who hear the Law, that the two covenants are thereby implied ; the one of bondage, the other of liberty. Moses came down from the Mount, where he had talked with God, and the skin of his face shone, so that the people were afraid to come nigh him till that glory was done away. Thereby were the initiated readers of Moses admonished that the brightness, which was thus perishable, was to yield to a brightness that should be permanent ; the ministration of condemnation, to the ministration of righteousness. And throughout the Epistle to the Hebrews (in this, so characteristic of St. Paul) the great doctrines of the Cross are set forth by means of the Old Testament alone, to an extent that must have surprised and staggered a well-instructed Jew, accustomed as he was to this method of expounding Scripture, however it might have been abused by the practice of the Scribes ; and faith and repentance, and the Atonement, are there preached in terms that would find readiest access to the hearts of the people—as it were, in the Hebrew tongue, to which they would give the more silence. Nay, when the Apostle want:

an illustration of precept or practice, he does not scruple to draw from a quarter so familiar to the sages of Jerusalem, and so popular with them, as their books of tradition; and tells of Jannes and Jambres withstanding Moses, as prototypes of others who resisted the truth in his own days.¹ In addition to this range of information, there is reason to believe that St. Paul had made himself master of the *heresies* of his own time; many phrases dropping from him which seem to have a peculiar reference to the tenets of the Gnostics, afterwards so greatly prevailing; of which Simon Magus, according to the unanimous voice of the Fathers, was the author and beginner—so many phrases indeed of this kind, as to induce some commentators, and very able ones too, to reckon this consideration to be one of the master-keys to the right understanding of St. Paul.

It was the possession of *knowledge* thus ample, that helped to give a force to the Apostle's preaching, quite his own; it is ever out of the fulness of his mind that his mouth speaks;—his transitions, rapid;—his sentences, imperfect;—his digressions and parentheses, numerous;—his labour, not to produce, but to compress;—his sermons, the outpourings of matter not of words;—he does not rave, but reasons—reasons like a man that would convince us that no fervency of manner, no fluency of language, can compensate for poverty of thought. Accordingly, as I said, he not only recommends *reading* to the Minister by his own example (the example, I again remind you, of a man both of ordinary and extraordinary advantages far beyond ours), but he urges it in the most express terms upon Timothy also. “Give attendance,” writes he to him, “to *reading*, to exhortation, to doctrine”—the original is stronger, *πρόσεχε τῇ ἀναγνώσει*, for I take *ἀνάγνωσις* as Bishop Bull does in his sermon on 1 Tim. iv. 13, to comprehend *study*, as well as oral delivery—Chrysostom explaining it by *ἡ τῶν θείων γραφῶν μελέτη*. Observe, too, the order; the *reading*, before the *exhortation* and *doctrine*—he is advised to be himself first a well-read

¹ 2 Tim. iii. 8.

and learned divine, that he may afterwards be in a condition to teach others. The several other emphatic words used by St. Paul on this occasion are remarkable, indicating, as they do, the great *industry* and *diligence* in *study* which he expects of this youthful Minister—*ταῦτα μελέτα, ἐν τούτοις ἵσθι ἵνα σοῦ ἡ προκοπὴ* (not simply “profiting,” but constant progress) *φανερὰ ᾗ ἐν πᾶσιν*.¹ The like inference Bishop Bull draws from another expression in another place, addressed to this same disciple, *ἀναμμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, κ.τ.λ.*²—a metaphor, according to that eminent scholar, probably derived from the sacrifices under the Levitical law, and the necessity there was of recruiting the fire which consumed them, from time to time, by blowing it up and supplying it with fresh fuel.

So clear is the authority of St. Paul for the foundations of the Ministry being laid in *knowledge*, and for that *knowledge* being constantly renewed and augmented by careful study and the use of books.

II. Let us now turn to another feature in the ministerial character of the Apostle; his *zeal*. For *knowledge* is good; but unless there is a spirit in the pastor to quicken it, it is profitless to the flock. *Zeal* it is that removes mountains out of his way—abates difficulties—subdues the refractory—confirms the wavering—kindles the cold and cautious—and makes every person, thing, and crisis, more or less tributary to the cause in hand. Now this principle I find manifested in the *preaching* of the Apostle—in his *pastoral intercourse*—and in his *private life*.

1. Look we at his *Preaching*; whether as recorded in the Acts of the Apostles, or in the Epistles, which are in fact written sermons, directed to be read in the Churches. What a vigour is in it throughout! marking his deep sense of the vast interests at stake in his labours—heaven and hell he beholds open before him, with the keen eye of a faith which approaches to sight. He descries the pilgrims, whose course he has to guide and watch, hasting along to take up their

¹ 1 Tim. iv. 15.

² 2 Tim. i. 6.

lots ; and he exclaims, in the anguish of his keen spirit lest any should miscarry, "I could wish that myself were *accursed* from Christ for my brethren." "My heart's desire and prayer for them is, that they might be saved."¹ "We are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." It is impossible to read such passages as these (and the writings of St. Paul abound in them), without perceiving how thoroughly the heart of the Apostle was in his work. Therefore the subject-matter of his sermons consists mainly of the great doctrines of the Gospel, and the practical duties resulting from them ; "I take you to record this day," says he, in his last address to the Elders of Ephesus, "I take you to record this day, that I am pure from the blood of all men ; for I have not shunned to declare unto you *all the counsel* of God."² And what was this "whole counsel," which he had so faithfully delivered, and could now reflect upon with so much satisfaction ? He had told it a few verses before. "*Repentance* towards God, and *faith* towards our Lord Jesus Christ." This was the sum and substance of it in brief. And though he can and does enter into mysteries at a proper time, (for there are in him "things hard to be understood," however he may not be answerable for all which the subtleties of theologians have put into his mouth,) and, at a proper time too, into very minute matters of ritual and ecclesiastical order, well knowing how greatly the most essential articles of faith are dependent for safe keeping on such supports—how strong of itself is religious truth, but how certain it is that the Church is "the pillar and ground of it,"—still the character of his preaching is, to insist upon fundamentals and enforce them with all the advantages of which he was master. Sadly inconsistent with such earnestness would be the miserable vanity of the Preacher who, to display his own parts in the handling of doubtful and unimportant questions, should sacrifice the very limited opportunities which

¹ Rom. ix. 3 ; x. 1.² Acts xx. 26.

the custom of his country assigns for exhortations from the pulpit—who should waste the precious hour in setting forth some profitless fancy, when the feet of those perhaps are already at the door, who shall carry out some or other of his congregation before another Sunday arrives. The same *zeal* which animates the Apostle in the choice of *subject* for his sermon—never allowing him to trifle with it—discovers itself in his notions of the language he would have used in it. The Corinthian teachers were endowed with the miraculous privilege of speaking foreign tongues. But as the possession of miraculous powers did not, it should seem, necessarily imply any exaltation of the moral or mental character of the possessor, but left him in these respects as he would have been had he acquired the same faculties by the ordinary mode of study; the natural vanity of the man occasionally showed itself in the gifted preacher, and he would sometimes make an ostentatious display of his talent, by speaking in a tongue of which his hearers were ignorant. This affectation St. Paul (as might be expected of him) reproves with some severity, and upon principles which will apply to cases not merely identical (for they can scarcely occur), but similar. “Except ye utter,” says he, “by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.” “In the Church, I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.” “Seek that ye may excel to the edifying of the Church.” (1 Cor. xiv. 9.) Now, though no Minister in these days—at least no Minister of the Reformed Church (for the passage obviously strikes at the Romanist), could possibly fall literally under the censure of St. Paul upon this point, yet virtually he will fall under it, if he addresses his congregation in language above their comprehension. Of the fit standard to adopt, every man will judge for himself by the quality of his own hearers; and I shall have more specific suggestions on this point to offer at another time. But as a general rule, words

of Saxon origin are more safe than those of Norman or Latin derivation; they, at least, will be intelligible, both to high and low, and will commonly be as capable of sustaining an argument from the pulpit with dignity as any others. Who can doubt it, who considers the language of a great part of our translation of the Bible? who remembers the *Doric* simplicity of some even of Milton's shorter and not least enchanting poems?—or who notices, in general, the large proportion of words of this type which find their way into the writings of our most approved authors—approved almost in the degree, perhaps, in which they do adopt them? Nor is this all. The same *zeal* of the Apostle—the same consciousness of the hallowed motive from which he acted—set him far above the unworthy aim of *popularity* in his preaching. “Do I seek to please men?” says he to the Galatians; “for if I yet pleased men, I should not be the servant of Christ.”¹ And to the Corinthians he makes it his boast, that it was by manifestation of the *truth* that he commended himself to every man's *conscience* in the sight of God—not by manifestation of the agreeable, to every man's favour in the sight of man, but by manifestation of the *truth* to every man's *conscience* in the sight of God.² It was not therefore their *praise*, but their *edification* that he cared for. This was all the commendation of his Ministry that he sought at the hands of men.

2. But it was not in his *preaching* only that the *zeal* of St. Paul showed itself; it is equally conspicuous in his *pastoral intercourse* with his people. Accordingly, he is ever desirous to be *personally* present with them; and *personally* active amongst them. Wherever he has established a Church, he longs to be there in body and spirit. Necessity alone prevents him. To the Thessalonians, from amongst whom he had been driven by force, he writes, “But we, brethren, being taken from you for a short time in *presence*, not in heart, endeavoured the more abundantly

¹ Gal. i. 10.² 2 Cor. iv. 2.

to see your face with great desire: wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us." "Night and day," again he says, "praying exceedingly that we might *see your face*, and might perfect that which is lacking in your faith."¹ It was not that the flock of Thessalonica were left without instruction in the absence of St. Paul, for they had the Scriptures, if (like the Bereans) they would but have searched them; and they had Ministers of their own, for the Apostle expressly exhorts them in the very same Epistle, "to know those who *labour among them*, and are over them in the Lord, and admonish them; and to esteem them very highly in love for their work's sake." (1 Thess. v. 12.) Still, this provision does not fully satisfy the Apostle. He felt that his own efforts were those to which he could best trust; and that his own instruction, his own reproof, his own example, might be the means, under God's blessing, of bringing many amongst them to glory. Therefore it is that he is ever with some or other of the Churches which he had planted, when he is not hindered by the violence of the people, by his bonds, or by the visits which he had occasionally to pay to Jerusalem, at that time the seat of ecclesiastical authority—and as such, and only as such, the place of his occasional sojourn—as when he goes, *e. g.* to be introduced to the Apostles by Barnabas;² to take alms to be distributed by the Elders;³ to take the judgment of the Apostles and Elders on the subject of circumcising the Gentiles;⁴ to keep the Feast of the Passover;⁵ and to make the report of his mission to James and the Elders.⁶ Therefore it is that he speaks of the "care of all the Churches," *i. e.* solicitude about them, ἡ μέριμνα, as a thing which came upon him "daily." Therefore it is that he undergoes hardships innumerable; in journeyings and in perils manifold. Much or all of this he might have escaped, had he been

¹ 1 Thess. ii. 17, and iii. 10. ² Acts ix. 27. ³ Acts xi. 30.

⁴ Acts xv. 2, 4. ⁵ Acts xviii. 21. ⁶ Acts xxi. 18, 19.

contented with mere superficial service. But this his *zeal* forbade. It would have been an easy matter to exhort the Churches at a distance, in ignorance perhaps of their besetting sins, of their local temptations, of the peculiar instructions their circumstances required; but remembering that he was not to give account of them, at least, by *proxy*, he taught them with his own voice *publickly* and from *house to house*, keeping back nothing that was profitable, "warning every one night and day, and ceasing not."¹ Nor in this intercourse with his flock do I find him ever weary, ever willing to give the sinner up. Every expedient he will try rather than cast him off. He will win him by his absence, by his presence, by word, by letter, by discipline, by indulgence. Certain of his converts disgrace their calling—he refuses to come among them. And why? Not that he would desert them, for he *writes* to them in anguish of heart, desiring to be with them; but he refrains for a while, simply that "he may spare them."² The offending member, the cause of the disgrace, he commands them to put away.³ And why? Not that he would reject him for ever, but in order that "his spirit might be saved in the day of the Lord Jesus;"⁴ in order that his example might not corrupt others;⁵ in order that he might not give occasion to them that were without, to think evil of the brethren.⁶ He is expelled, and the brethren, zealous to atone for their former negligence, are slow to accept him again, even on his repentance. Now the Apostle interferes even with more alacrity for his forgiveness than he had before done for his punishment. And why? Still on the same ground, the eternal interests of his people. It was good for *them* that they should forgive. Satan might get an advantage over *them*, if any carnal implacability should mix itself with godly correction.⁷ It was good for the sinner *himself*, "lest he should be swallowed up with overmuch sorrow."⁸

¹ Acts xx. 20-31.² 2 Cor. i. 23.³ 1 Cor. v. 13.⁴ 1 Cor. v. 5.⁵ 1 Cor. v. 6.⁶ 1 Cor. v. 12.⁷ 2 Cor. ii. 11.⁸ 2 Cor. ii. 7.

In all this I discover, on the part of the Apostle, unwearied attention to every change of circumstances in his flock ; and care to profit by it.

Is he deserted, as he was by the Galatians ? Are his labours brought to nought by the folly, the inconsistency, the conceit of his hearers ? Still he does not despair—he patiently sets about recovering them from their fall—he reminds them of the proofs he had given that his doctrine was from God¹—he overthrows the arguments by which they had been seduced—he urges all the motives that could work on their affections or reason, to bring them back to the liberty of the sons of God, and make them stand fast in it.² Is he slandered and despised, as he was by the Corinthians ? Is it said of him that his “bodily presence is weak, his speech contemptible”³—that he is “crafty ;” not indeed himself a burden to his people, but still catching them with guile, and then sending others to make a gain of them ?⁴ accusations and hindrances disheartening enough to any man, much more to one who was conscious that he ought to have met with far other treatment at the hands of his accusers—still St. Paul even yet does not suffer his indignation to extinguish his zeal ; but condescends to enter on his defence, and establish his innocence, hoping so to bring them to a better mind. Nor, meanwhile, does he forget to intercede with God in private for the welfare of his Churches, appealing to Him as his witness that “without ceasing he made mention of them always in his prayers.”⁵ This unfailing, unrequited perseverance is indeed a hard lesson to learn, but the Minister of God who would walk with St. Paul must learn it. *His* zeal, like that of the Apostle, must not be a transient flame, but steady as that lamp of God which went not out day or night. Then will it be put to proof, when it has to hold him up to patient continuance in well-doing, though his labours seem

¹ Gal. iii. 2.² Gal. iv. 12-20.³ 2 Cor. x. 10.⁴ 2 Cor. xii. 16-18.⁵ Rom. i. 9.

to return to him empty—when his heart sickens with hope deferred—when he has to console himself with the reflection that the reward will be, not according to his success, but according to his endeavours—that the disciples of Jesus made more converts even than Jesus Himself—and that though “God may not honour him with letting him build a temple in his parish, yet that with David he may provide metal and materials with which his successor may build it.”¹

3. The *Private Life* of the Apostle still gives token of the same *zealous* spirit. I pass over obvious and undisputed duties flowing from it; and look to others of less perfect ministerial obligation, as more to our present purpose. He assuredly felt himself a candle set on a candlestick, and regulated his light accordingly. “Ye are witnesses,” says he to the Thessalonians,² “and God also, how holily, and justly, and unblameably we behaved *ourselves among you that believe.*” Not that he considered the life of the Minister to vitiate the acts of his Ministry—a case unhappily to be contemplated, since as one of the Fathers observes, some Ministers are like fish, who though always shining in brine have no salt in themselves—for he would remember that the sons of Eli were sons of Belial, and yet that it is expressly said, when the people abhorred the offering of the Lord because of them, they *transgressed*³—moreover, that the Disciples were commanded to observe and do what was bidden of those who sat in Moses’ seat, though they were not to do after their works—even as a quaint but admirable old writer of our own Church says, “It is not to be denied but dissolute men, like unskilful horsemen who open a gate the wrong side, may by virtue of their office open Heaven for others, and shut themselves out.”⁴ Still the Apostle suggests that the thoughtless and inconsiderate life of the

¹ Fuller’s Holy State, b. ii. c. 9, § 14.

² 1 Thess. ii. 10.

³ 1 Sam. ii. 24; comp. with verse 17.

⁴ Fuller’s Holy State, p. 81.

Minister is a grievous stumbling-block to the people; and accordingly in matters of imperfect obligation his rule is this, "All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not."¹ And on this principle out of the pulpit he acts. For instance, though he asserts his own right, as a preacher of the Gospel, to live by the Gospel, affirming that the ox is not to be muzzled that treads out the corn, and though he does indeed exercise the right in many cases,² yet in some he forbears; having a reason for making this distinction as he expressly tells the Corinthians, "I robbed other Churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man; for that which was lacking to me the brethren of Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. Wherefore? because I love you not? God knoweth. But what I do, that I will do, that *I may cut off occasion from them which desire occasion*; that wherein they glory, they may be found even as we."³ There were peculiar circumstances, therefore, attending his Ministry at Corinth, which led the Apostle in this instance to waive his claim to a maintenance; but it was his *zeal* dictated the sacrifice.

Again, the question is agitated whether the converts to the gospel may without blame eat of the meat which had been sacrificed to idols. St. Paul declares the thing itself to be an act of indifference, yet inasmuch as the eating might be a cause of offence to a weak brother, who could not make the proper distinction between partaking of the

¹ 1 Cor. x. 23.

² Phil. iv. 15, 16. "When I departed from Macedonia, no Church communicated with me as concerning giving and receiving, but ye only.

"For even in Thessalonica ye sent once and again unto my necessity."

³ 2 Cor. xi. 8-12.

meat and acknowledging the idol, he is for abstaining; and adds, that for his own part, "if meat should make his brother to offend, he would eat no flesh while the world stood, lest he make his brother to offend."¹ The principle thus laid down is of very wide application. It bears upon the intercourse with the world proper to the Minister; on his pursuits, amusements, on all the conduct, in short, which stamps (even more than greater things) what is called the *character* of the man, and points out caution and reserve in all; at the same time it must be borne in mind that the Apostle would not have Christian *liberty betrayed* any more than he would have it *abused*, nor would he yield to those who started scruples simply "that they might bring him into bondage," no, not for an hour. He remembered that, according to our Lord's own doctrine, the children were to be gained by piping to them if they would dance, and mourning to them if they would weep; that he did not indulge the fancies of those persons who saw harm in the impotent man that was healed, carrying his bed on the sabbath;² in the disciples plucking the ears of corn;³ in their neglect of fasting whilst their Lord was with them;⁴ and in their eating with unwashed hands.⁵ And truly, for a Minister to govern himself by the objections of others, conceived in such a spirit as this, would be to encourage niceties that only serve for the colours of a sect; that may be readily adopted by those who have no Christian spirit in them at all; and that, when nursed into importance by undue and disproportionate attention, are almost sure to steal away the mind from the far weightier considerations of judgment, mercy, and faith, and to tempt the parties in the desperate deceitfulness of their own hearts to forget the caution of the Lord upon this very point, and to judge according to outward appearance.⁶ It is the *root* of the matter that St. Paul regards. Doubtless, he saw much, *e.g.*,

¹ 1 Cor. viii. 13. ² Gospel of St. John, v. 10. ³ St. Luke vi. 2.

⁴ St. Luke v. 33. ⁵ St. Matt. xv. 2. ⁶ Gospel of St. John, vii. 24.

in the Isthmian games that was vicious ; but he disregards the special case, as if impatient of handling a subject which was the mere issue of the heart, and directing his speech to the amendment of the heart itself, says, Ye run in a race and obtain not *all*. So run *that ye may all obtain*. Ye fight, as men beating the air ; I fight *as keeping my body under*. Ye contend for a corruptible crown, *we*, and be ye followers of us, for an incorruptible.¹

III. But *knowledge* and *zeal* are not all the virtues of the Apostle's ministerial character. There is yet another, without which even zeal and knowledge would be vain,—*discretion* or *prudence*. This I observe as exemplified in the same several departments as before ; in his *preaching*, his *pastoral intercourse*, or ecclesiastical regulations, and his *private life*. In all which departments of duty St. Paul still follows the maxim which he lays down for others, “Brethren, be not children in *understanding* : howbeit in malice be ye children, but in understanding be *men*.”²

1. In his *preaching* I discover nothing of that spirit which delights in doing violence to the feelings of an audience, and takes its pastime in communicating offensive truths in the most offensive manner. He is conscious of his commission, but has no wish on every occasion to put forth its powers. On the contrary, nothing is more striking in the discourses of St. Paul, than the tenderness and delicacy displayed in them towards the persons he is called upon to instruct, exhort, or reprove. He faithfully administers the wormwood, but still anoints the lip of the cup. To the Jews especially he had much to say that was exasperating ; and, accordingly, his solicitude to spare his brethren in the flesh all unnecessary pain is often the real cause of his obscurity. It is by hint and inuendo that he chiefly imparts to them the unwelcome tidings that the law was done away ; and often, having stated the premises, he leaves the conclusion to be worked out by themselves, even

¹ 1 Cor. ix. 25.

² 1 Cor. xiv. 20.

at the risk of being imperfectly understood. Possibly this consideration may furnish the true key to a difficult passage in the Epistle to the Galatians (chap. iii.). "Now a Mediator is not a Mediator of one." The Apostle's object is to show that Gentiles are to be saved as well as Jews, and that the means of salvation were the same to both, viz., faith in Christ. He affirms therefore, what a Hebrew could not deny, that a promise had been made to Abraham that in due time the seed should come in whom *all nations*, not Jews only but *all nations*, should be blessed.¹ Now the Jews were disposed to argue that Moses and the law were this promised blessing.² The Apostle therefore refers them to the terms of the promise, that *all nations* were the party concerned in it. But the law was not given to all nations, though it was true that life was offered to those who could walk in it, and so far it might seem to be the blessing intended. Moreover, though it was also true that God, who had given the promise, was the party who directly communicated the blessing of the law, and so far it might seem that He was hereby fulfilling the promise; yet there was another party to be considered, for where there is a Mediator there must be two parties, and God was only *one*.³ What ought to have been the other party, according to the terms of the promise, were "*all nations*." But was this the fact, in the case in question? Here the Apostle abandons his argument, feeling assured that he might safely trust the Jew with concluding that *his own nation only* was that other party for whom Moses mediated; and therefore hoping that he would pursue his reasoning one step further, and thereby discover that *all nations* were not concerned in the law, and so, that the law could not be the fulfilment of the original promise, and that some other dispensation than that of Moses was to be expected. How cautiously, then, does the Apostle tread upon these ashes, under which he knew there were smouldering fires, ready to burst out and blast his cause. "Is the law sin? God forbid." "Do

¹ Gal. iii. 9.² Gal. iii. 17.³ Gal. iii. 20.

we make void the law through faith? Yea, we establish the law." "The law is holy, and the commandment holy, and just, and good."¹ "As touching the law I am a Pharisee."² Thus does the Apostle still speak to "those who are under the law, as under the law, that he may win those that are under the law;"³ and, all-important as the doctrine of justification by *faith* instead of *works* was, for it was the very foundation of that Gospel which St. Paul had to deliver, he soothes the irritated spirit of his proud-hearted hearers, whilst he honestly inculcates it, and even when smiting them on the tenderest place of all, smites them friendly. With the same *prudential* desire that his rebukes should be received in a temper which should not frustrate their effect, he assumes a character not his own, and involves himself in his censure of others. Thus he humbles the pretensions of the rival teachers at Corinth, in a manner as little invidious as possible, by substituting for them himself and Apollos. "Transferring these things," as he tells the Corinthians, "in a figure to *ourselves* for your sakes, that ye might learn in *us* not to think of men above that which is written, that no one of you be puffed up for one against another."⁴

In like fashion he speaks of himself in other places as an unconverted Jew—"how shall *we* escape if we neglect so great salvation?"⁵ "If the truth of God hath more abounded through *my* lie unto his glory."⁶ "We know that the law is spiritual: but *I* am carnal."⁷ Still, on the same principle, he is willing to *presume* good things of his people; to hope, as it were, against hope; and to require that they do not come short of his expectations. "It is a fearful thing to fall into the hands of the living God." "If any man draw back, my soul shall have no pleasure in him." "But," he adds, after these and many more awful mementos evidently pointed and significant, "*we are not of them who draw back unto perdition;*

¹ Rom. vii. 7; iii. 31; vii. 12. ² Phil. iii. 5. ³ 1 Cor. ix. 20.

⁴ 1 Cor. iv. 6, as comp. with 1 Cor. iii. 5, 6. ⁵ Heb. ii. 3.

⁶ Rom. iii. 7.

⁷ Rom. vii. 14.

but of them that believe to the saving of their souls.”¹ Again: “But that which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned. But, beloved, we are *persuaded better things of you*; and things that accompany salvation, though we thus speak.”² Again: “We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more—that every man possess his vessel in sanctification and honour—that no man go beyond, and defraud his brother—that ye study to be quiet;³ . . . for yourselves know perfectly that the day of the Lord so cometh as a thief in the night.” Then he adds, as if impatient of playing the monitor any longer—as if oppressed by the discharge of a repulsive duty—“*But ye, brethren, are not in darkness*, that that day should come upon you as a thief—ye are all children of light.”⁴ And once more, to the Philippians, who, for some reason or other it should seem, had neglected to supply the necessities of the Apostle for a time: “But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again” (or is revived): a gentle reproach, it may be; but then is immediately added an excuse for them: “wherein ye were also careful, but *ye lacked opportunity*.”⁵ And here I may observe, in passing, how very strongly a coincidence of style of this kind pleads for the identity of the author of the Epistle to the Hebrews, and the author of the Epistle to the Thessalonians and of the Epistle to the Philippians; for the first two of these quotations were from the Epistle to the Hebrews, and the last four from the Epistles to the Thessalonians and Philippians. It is very improbable that a manner so characteristic, so peculiar, and yet so far from obvious, should have attached to these several Epistles, had they been written by different hands. I observe another

¹ Heb. x. 39.² Heb. vi. 8, 9.³ 1 Thess. iv. 1, 4, 6, & v. 2.⁴ 1 Thess. v. 2, 4.⁵ Phil. iv. 10.

and a very remarkable instance of the same spirit of forbearance in the Apostle, when he has occasion to rebuke the Corinthians for their factious and irreverent behaviour at the Lord's Supper: *Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ.*¹ "Now in apprising you of this, which has been told me of you, *I praise you not.*" St. Paul might well have said, I blame you greatly; but he chose the milder form of censure, as in the next verse he thinks fit to soften the unfavourable report which had been brought him, by saying, "*I partly believe it,*" rather than urge it to the extreme.² But to return. It was surely a sound discretion, and not a tame spirit, that dictated words so persuasive; for when his message was resolutely set at nought, he could wax bold, and say, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."³

2. I see the same *discretion* exhibited by St. Paul in all his regulations for the Infant Church, his *pastoral intercourse* with the people.

There is no attempt at popular or temporary effect in his manner of laying the foundations. He shows himself more desirous that they should be deep and lasting, than extended, imposing, and unsound. Nothing can exceed the circumspection which Timothy is exhorted to use in his choice of those whom he ordains. He is to lay hands suddenly on no man. He is to take time to ascertain the characters of the candidates, seeing that "some men's sins are open beforehand," whereas those of others do not appear till after judgment has been passed on them which cannot be reversed; as again, though the works of some are quickly "manifest," others may affect them for a while to serve a purpose, and then fall away.⁴ All this affords ground for caution. No less wary is the

¹ Cor. xi. 17. ² Mr. Blakesley's Prælectio, p. 5. ³ Acts xiii. 46.

⁴ 1 Tim. v. 25.

Apostle's advice to Titus on the same subject. *Soberness* of character is insisted on throughout as a necessary qualification for the Ministry. "The aged men are to be *sober*, grave, temperate."¹ "The young men likewise are to be *soberminded*." "They are all to live *soberly*, righteously, and godly."² And he reminds Titus as he does Timothy, to take heed that no man *despise his youth*; to behave with that discretion not always attendant on his years, which should put gainsayers to silence. The *alms* of the Church he requires to be distributed with the utmost jealousy of abuse. There is nothing like a *purchasing* of proselytes. The claims of the widows are to be scrupulously weighed before they be admitted to partake of the benefactions of the brethren. It is to be ascertained whether they have "children or nephews," who are capable of providing for them, without their burdening the Church.³ Whether they are old and helpless (9). Whether they be reported for good works in times past (10). On the other hand, however younger women may profess their anxiety to become widows of the Church, deaconesses, recluses from the world and its concerns, St. Paul gives them no encouragement in their aspirations after this virtue of the convent; but would rather that they "should marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully."⁴ Nor does the Apostle leave them without specific rules by which their conduct was to be guided in this affair—rules, which serve still further to show the considerate temper, and practical good sense (as we should say of an ordinary man) which ever governed his advice. "If they married, they were to marry *only in the Lord*."⁵ Yet while he lays down this limitation in the object of any future choice, it may be observed that the believing woman which had already an husband who was an unbeliever is advised *not* to leave him (13). Now the reason which might be urged against marrying an infidel,

¹ Tit. ii. 2. ² Tit. ii. 12. ³ 1 Tim. v. 4. ⁴ 1 Tim. v. 14. ⁵ 1 Cor. vii. 39.

might be urged against continuing to live with an infidel, for in either case there would be danger that evil communication would corrupt the faith of the Christian party; and a mere enthusiast, who overlooked all earthly considerations as contemptible when eternal interests might be, however remotely, at stake, would not, I think, have counselled in this matter as St. Paul counsels. The Apostle evidently does not wish to conceal that in this unequal yoke-fellowship there was risk to the soul of the believer; and he even goes so far as to say, that if the proposal of a separation came from the side of the unbeliever, it might be proper to accede to it.¹ Still he is slow to dissolve the most solemn and intense of human friendships; and bears in mind the inconveniences, the hardships, the cruelties, that must ever attend the disruption of the marriage contract, whatever may be the cause. Indeed in this instance, as in every other, the Apostle, agreeably to the manner of his Divine Master, shows no disposition to disturb the existing relations of life, beyond what was absolutely needful; but rather makes it his object to regulate them by the suggestion of higher motives, and hopes beyond the grave; and thus by degrees to purge out from them those abuses, by which the weakness or the wickedness of the natural man had deformed what would have been otherwise fair. These are all maxims, such as would be considered by the most politic children of this world, judicious and wise. And I cannot but observe again in passing, what a fund of *evidence* for the truth of the gospel lies in this feature of St. Paul's character,—for as nobody, I am sure, can read his epistles, and doubt for a moment the *sincerity* at least of his own belief in the doctrines he was teaching, so can no one contemplate this calm, unimpassioned, *considerate* temperament, so distinctly manifested in him, without feeling equally sure that he was no visionary, no dupe to fancies of his own, but was a man to weigh testimony before he yielded to it.

¹ 1 Cor. vii. 15.

In the same *prudent* disposition to make allowance for actual circumstances I discover that the Apostle circumcised Timothy, because there were many Jews in those quarters ; “ for they knew all that his father was a Greek.”¹ Here therefore he thought fit to acquiesce in what was still a harmless prejudice, because by so doing he gained readier access to those whom he had to teach. But on the other hand, where the Jews made circumcision *essential to salvation*, and came to spy whether St. Paul did not think it so too, the same rite became full of danger, for it was a virtual denial of the efficacy of the atonement,—here therefore St. Paul took his stand against it—for Titus, who was a Greek, was not compelled to be circumcised.² A due regard to circumstances, I say, governed his decision in both cases. The real scruples “ of the weak brethren” the Apostle was willing to respect—the pretended scruples of the “ false brethren” he would not listen to. Still exercising the same sound discretion in the establishment of the Church, and laying down principles which might apply to its future growth, St. Paul shows himself anxious to maintain cordial *co-operation* among all its appointed Ministers. Whatever he can do to strengthen the hands of each, and bind them all together for the common cause, he does. Thus he introduces them to their flocks with whatever advantages he can give them. “ We have sent that brother whose praise is in the Churches,”³ or, “ the brother whom we have oftentimes proved diligent in many things ” (22), or, “ the son who hath served with me in the gospel as with a father; ”⁴ or, the “ beloved brother, the faithful minister, the fellow-servant in the Lord.”⁵ He entreats “ that they may be received with gladness, and held in estimation.”⁶ He wills that the younger “ rebuke not the elder, but that he entreat him as a father, and the younger men as brethren.”⁷ So far is St. Paul from sowing suspicion among the clergy ; suggesting

¹ Acts xvi. 3.² Gal. ii. 3.³ 2 Cor. viii. 18.⁴ Phil. ii. 22.⁵ Col. iv. 7.⁶ Phil. ii. 29.⁷ 1 Tim. v. 1.

distrust of this man or that, by exciting jealousies about this opinion or the other amongst the people. There was a whole world of sin to be assailed, and he was for the Church throwing itself upon it, one and undivided. With the same view of securing cordial co-operation amongst the ordained Ministers of Christ, he teaches them not to meddle with one another's labours. He for his part "had fully preached the gospel of Christ from Jerusalem round about unto Illyricum," but yet so, as "not to build upon *another man's foundation*."¹ And he reproves the Corinthian pastors, amongst whom an unholy rivalry had already shown itself, with more than his usual severity, by somewhat of a sarcastic comparison of his own practice with theirs. "*We stretch not ourselves*," says he, "*beyond our measure*, as though we reached not unto you; for we are come as far as to you also in preaching the gospel of Christ: not boasting of things *without our measure*, that is, of *other men's labours*; but having hope, when your faith is increased, that we shall be enlarged by you *according to our rule* abundantly, to preach the Gospel in the regions beyond you, and not to *boast in another man's line of things made ready to our hand*."²

Further, to secure this *unity* of action, St. Paul does not fail to remind the people (as I hinted in the beginning of this Lecture) of *rules of the Church*, by which he expects them to be governed. "If any man seem to be contentious," says he, after laying down certain injunctions respecting wearing the hair and covering the head: "If any man seem to be contentious, we *have no such custom, neither the Churches of God*."³ And again: "For this cause have I sent unto you Timotheus, who shall bring you into remembrance of my ways, which be in Christ, as I teach *everywhere in every Church*."⁴ Divisions however, in spite of all these precautions, would come; and in this case St.

¹ Rom. xv. 20.² 2 Cor. x. 14-16.³ 1 Cor. xi. 16.⁴ 1 Cor. iv. 17.

Paul's *discretion* dictates to his people how to deal with those who should cause them; viz. that there was nothing for it but to "mark" and "avoid them."¹

3. In the transactions of his *private life* I perceive *discretion* still influencing the conduct of St. Paul; and, as nearly all that we know of his private life relates to him as a Minister of Christ, here too hath he provided, for all who have succeeded him in that Ministry, subjects of profitable contemplation. Ready as St. Paul at all times was to be offered when the time should come, and fearlessly as he ever encountered the obstacles that withstood him, I do not observe in him that *longing* for persecution, which has been occasionally mistaken for a righteous zeal; nor, though he ever held his life in his hand, do I find that he thought it his duty to be wantonly prodigal of it. He doubtless felt, as our Hooker did, that "a righteous life presupposeth life, and that to live *virtuously* is impossible, except we live."² He listens, therefore, to the advice of his friends at Jerusalem, and endeavours to disarm the suspicions of the Jews "zealous of the law," by being at charges with the four men who were about to complete their vow, thereby evincing his respect for the institutions of Moses.³ When this measure of precaution is accidentally frustrated, and when the storm against him begins, the same discretion which prompted him to avoid it, now prompts him to moderate its violence, and he addresses the multitude, not in the Greek, but in the "Hebrew tongue," to which he well knew they would listen with more satisfaction; and he prefaces his address by the conciliatory declaration—"I am a Jew, brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers."⁴ By and by he is carried before the Council. Still he is the same man; and, at once spying an honest advantage which the discordant opinions of the Judges he saw before him

¹ Rom. xvi. 17.² Eccl. Pol. b. i. c. 10, § 2.³ Acts xxi. 26.⁴ Acts xxii. 3.

afforded (for some were Pharisees, and others Sadducees), he seizes it, and exclaims, "Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question."¹ He is taken before Felix. The same *discretion* is still his guide, and though he does not stoop before that heathen governor, but on the contrary, presses upon him truths that made him tremble, yet he thinks it worth while to secure his favourable hearing by a courteous confession of the competency of the tribunal, and opens his defence with the acknowledgment: "Forasmuch as I know that thou hast been of *many years* a Judge unto this nation, I do the more cheerfully answer for myself."² Again, he has to plead his cause before Festus and Agrippa; and again is his *discretion* conspicuous. It would have been easy for him to have retorted upon Agrippa himself; and a headstrong and inconsiderate zealot might have done so: but the Apostle was aware that in him he had at least one of Jewish extraction for his Judge—that this was a favourable circumstance, not to be thrown away, but improved: and accordingly here, as in the former case, he prefaces his speech by courteous expressions of satisfaction at the judicial qualifications of him before whom he was to answer, "touching all the things whereof he was accused of the Jews, knowing him, as he did, to be expert in all the customs and questions that were among them."³ Nay, more: perceiving that in Agrippa he had an attentive and curious listener—that his words were taking some effect upon him, he converts his proof of the truth of the Gospel derived from prophecy, to which the course of his defence naturally led him, into a spirited appeal to the conscience of the King: "King Agrippa! believest thou the Prophets?" and, with the graceful address of the most discreet advocate, replies upon himself, "I know that thou believest!" till he almost persuades him to be a Christian.

¹ Acts xxiii. 6.² Acts xxiv. 10.³ Acts xxvi. 2.

Again, the *prudence* of the Apostle is manifested in a very conspicuous manner, in the affair of the collection for the poor brethren at Jerusalem, in the Church of Corinth. We may observe his care, that somebody shall be associated with him, chosen by the Church itself, to be his coadjutor, in conveying the amount of the alms to Jerusalem and distributing it: "And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem; and if it be meet that I go also, they shall go with me;"¹—and the delicacy of his suggestions to the Corinthian Christians, who had obviously not undertaken the good work with the alacrity he had expected of them, letting it sleep for a whole year: "And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have."²

But perhaps the *discretion* of St. Paul is seldom exhibited in a more pleasing light, than in his short letter to Philemon. It was, comparatively, upon a very trivial subject. It was a strictly private communication from the pastor to one of his flock. The spirit which influenced him, then, would be likely to be that by which he was guided in the daily walks of life. It affords us a glimpse of the domestic Apostle. He requests Philemon (one of his heathen converts) to forgive and receive again into his household, a slave who had run away, and who, having listened to the teaching of St. Paul, had become a disciple of Christ. He might indeed, as he says, have been bold in Christ, to enjoin Philemon to do that which was convenient. He might at once have required compliance with so reasonable and trifling a request, from a man who "owed him even his own self;" but

¹ 1 Cor. xvi. 3, 4, and 2 Cor. viii. 19, 20.

² 2 Cor. viii. 10. For this remark I am indebted to Dr. Shuttleworth's Paraphrase of the Epistles.

he presses his suit with a singular modesty, and with an importunity the most touching; it is his "son that he sends back"—"his own bowels." Perhaps he had quitted his master's service for a season, that he might receive him back for ever: he had left, a servant—he returned, a brother. Has he wronged thee in ought, put it to my account, saith the Apostle—even to the account of "Paul the aged," and "a prisoner." Is it possible to imagine arguments more *judiciously* chosen, or more beautifully applied? Both what he urges, and what he forbears to urge, bespeak alike the *discreet* and temperate spirit of this most exemplary servant of Christ.

Such are the chief features of the ministerial character of the Apostle Paul. I have had to consider them severally, and in succession; but we must ever bear in mind, that in that Apostle they were *combined*; and that it was their *combination* that made him the perfect exemplar he is. The parish priest, who buries himself amongst his books, must not plead the *reading* of St. Paul, for his own studious inactivity. The mere zealot must not shelter his own excesses by pointing to the *energy* of the Apostle; nor the cold and phlegmatic cover his own lukewarmness by appealing to his *prudence*. He will be treading in the steps of St. Paul, so far as he is at once both *learned*, and *active*, and *wise*. Into whatever extremes our Church has run since the days of the Reformation, all has been owing to the *partial* prosecution of a model, which is safe only in its *integrity* and *completeness*. At one period she may have suffered, because there was zeal abroad without knowledge; at another, because there was knowledge and zeal without discretion; at a third, because there was discretion without knowledge and zeal. Let it be her characteristic in our own times to *unite* all these virtues. To forward this consummation according to my humble ability, is the object of the Lectures I am about to deliver to you; let it be your object to fulfil it, and to prove yourselves "instructed" Scribes, "*thoroughly furnished*—ἐξηρτισμένοι—unto every good work."

LECTURE II.

1.—ON THE READING OF THE PARISH PRIEST.

HAVING laid down *general principles* by which the Minister of God must be guided in the main, if he is to be effective, in an examination of the ministerial character and conduct of the Apostle Paul, I shall proceed to illustrate and apply those principles in a series of *details* pertaining to the *duties* of a pastor of a parish in our own times and country. And these details will be of the plainest and most unambitious kind; being intended to be practical, and of actual use to young men who are about to engage in that responsible office.

I will devote, then, the present Lecture and the two succeeding ones, to offering a few hints to those who are about to take holy orders, on the *method of reading* they should pursue. I have no intention, however, of recommending to them a catalogue of books which they should make their curriculum. Lists of this kind, drawn up by one or other for the use of the clergy, are innumerable, and will occur, in many instances, to the recollection of my hearers; all differing greatly, according to the religious views of the parties who suggest them, and generally packed with a reference to those views.¹ But I would rather urge on them certain *principles* by which to govern

¹ There is a list given by Bishop Burnett in his "Pastoral Care."

By Dr. Bennett, in his "Directions for Studying a Body of Divinity."

By Bishop Tomline, in his "Elements of Theology."

By Mr. Raikes, in "Remarks on Clerical Education."

By Mr. Bickersteth, in his "Christian Student."

By Bishop Maltby, in a note on one of his Charges (1834). Cadell.

their studies, than multiply *authors*. Indeed my object will be to save them from a multiplicity of authors, and from the confusion in knowledge they create in young divines: for certainly, in this sense, "in much wisdom there *is* much grief, and he that increaseth knowledge increaseth sorrow."¹ Let me not however be misunderstood. It would be gross folly to advise students in theology to abstain from all recourse to the works of those great divines of the Church which are, indeed, the glory of our literature. They will always be a prodigious help to them. Genius and learning are in many of them wonderfully combined, and aid one another. But I would still have the student use them as *auxiliaries* rather than as *principals*—as auxiliaries who are not altogether to supersede exertions of their own in another direction—not even Hooker, or Pearson, or Bull, or Waterland (and to the writings of these I would especially direct your attention) must be suffered *altogether* to stand as substitutes for original inquiry. I would, therefore, I say, recommend to them *principles* of reading, rather than make out any list of authors to be read—suggest to them a few *master-keys*, thereby rendering the acquisition of a vast number of *special-keys* less needful; and, at the same time, deliver them from that vassalage to modern names and schools—get them out of those ruts of theology, (so to speak,) along which it has been so long the custom to move—which has retarded so perceptibly our progress in this noblest of the fields of knowledge, and made the divines of modern days come so far short of the stature of those of our older history who read and thought for themselves.

I. In the first place, then, I would advise the study of the Scriptures *in the original languages*. Doubtless it is a great effort to attain those languages in the beginning; but, once attained, what a host of subordinate instruments to the interpretation of Scripture would they dispense with!

¹ Eccl. i. 18.

—thus leaving the balance of toil and application still far less for the linguist. And how many questions of criticism, of philology, of date, would the possession of these languages enable the scholar to determine for himself with confidence, when, without it, he would have found himself at the mercy of disputants without end, and have been at last, perhaps, left in a maze of contradictions! Or, at any rate, with how much more intelligence would he be able to appreciate any secondary authorities he might think fit to consult! Look, for instance, at one of the simplest of cases, though one of a large class—the case of a significant name. “And Adam said . . . she shall be called *woman*, because she was taken out of man.” (Gen. ii. 23.) What meaning could the mere English reader extract from this verse? But when we find in the Hebrew, “And Adam said . . . she shall be called אִשָּׁה (*Ish-a*), because she was taken מֵאִשׁ (*Mee-ish*),” the thing is plain. Take another case of the same kind: “And when the children of Israel saw it, they said one to another, It is *manna*; for they wist not what it was.”¹ This would seem a strange sentence to an ordinary hearer; but if he was given to understand that מַן הָיָא (*Mān-hu*) had a meaning, whether “Is it a gift,” or “portion?” or simply, “What is it?”—which seems the sense best suited to the context, and is that assigned to it by the Septuagint and by Josephus—the verse is, at all events, no longer unintelligible: and the end of it no longer in apparent contradiction to the beginning. Or look at Bishop Warburton’s dissertation on the date and author of the Book of Job, contained in his “Divine Legation of Moses,” and can we doubt that a knowledge of Hebrew alone would have done more for him on this question than all his knowledge besides?—that it would have saved him from speculations which, I suppose, few now peruse without admiring their ingenuity, and wondering that their author could have so far deceived himself as to believe them sound; and have protected him from the rebuke of Bishop

¹ Exod. xvi. 15.

Lowth, (who possessed, in a considerable degree, just the scholarship which Warburton wanted, coupled with a taste the most refined—a faculty not always granted to the mere Hebraist,)—that to imagine the Book of Job a work of the date of Ezra, was, from mere evidence of style, as monstrous as to believe, with Hardouin, the *Æneid* to be a work of the Dark Ages.

Or look to the guidance to the right rendering of the Hebrew (at least in the more figurative books of the Bible), which is supplied through the genius of the language as displayed in the same Bishop Lowth's principle of *parallelisms*, what influence that principle has in determining the sense of words, and even suggesting the true reading—a principle which he considers to be quite at the root of this department of the sacred literature of the Hebrews, attested to be so by documents of the most primitive date—a principle in action long before Moses, and even long before Israel was a nation—that *people* having inherited it as a tradition of an aboriginal mode of casting the thoughts. Thus, observe that it appears even in Lamech's address to his wives (Gen. iv. 23), which, whatever may be its exact meaning, is resolvable into three couplets, one line in each couplet parallel to the other:—

1. Adah and Zillah ! hear my voice—

Ye wives of Lamech ! hearken unto my speech.

2. For I have slain a man to my wounding,

And a young man to my hurt.

3. If Cain shall be avenged sevenfold ;

Truly Lamech seventy and sevenfold,

... that it again manifests itself in Noah's malediction of Ham, and benediction of Shem (Gen. ix. 25) :—

1. Cursed be Canaan !

A servant of servants shall he be unto his brethren.

2. "Blessed be the Lord God of Shem,

And Canaan shall be his servant.

3. God shall enlarge Japheth,

And he shall dwell in the tents of Shem,"

and then that the stanza is wound up with a repetition of the previous curse, word for word, as intensive,

“And Canaan shall be his servant.”

. . . that in the blessings of Isaac and of Jacob the same law discovers itself,—blessings which Bp. Lowth doubts not had descended from their time down to Moses, in the very form in which they stand; and which Moses inserted literally in his book, making no change in what were regarded as the ancient oracles of the nation. Accordingly that in the former blessing we have—

1. Let people serve thee,
And nations bow down to thee—
2. Be lord over thy brethren,
And let thy mother's sons bow down to thee.
3. Cursed be every one that curseth thee,
And blessed be he that blesseth thee.¹

In the latter:—

1. O my soul! come not into their secret;
Unto their assembly, mine honour, be not thou united:
2. For in their anger they slew a man,
And in their self-will they digged down a wall.
3. Cursed be their anger, for it was fierce,
And their wrath, for it was cruel:
4. I will divide them in Jacob,
And scatter them in Israel.²

The wide extent of the world over which this principle ranged, is rendered further apparent by the quotations which Moses makes in the Book of Numbers (xxi. 14—27), from antecedent records, even then current and common; the one, “the Book of the Wars of the Lord,” the other, the sayings of “those that spake in proverbs,” the quotation in the former case running—

1. What he did in the Red Sea,
And in the brooks of Arnon.
2. And at the stream of the brooks that goeth down to the dwelling of Ar,

¹ Gen. xxvii. 29.

² Gen. xlix. 6, 7.

And lieth upon the border of Moab.

In the latter :—

1. Come unto Heshbon,
Let the city of Sihon be built and prepared :
2. For there is fire gone out of Heshbon,
A flame from the city of Sihon :
3. It hath consumed Ar of Moab,
And the lords of the high places of Arnon.

In the prophecy of Balaam the same feature is evident. Thus then this structure of prophetic and figurative writing must have devolved upon the author of such books in Hebrew, and should be taken into consideration very largely, as a key to their correct interpretation.

This principle of *parallelism* has been shown by Bishop Jebb, in his “Sacred Literature,” to be more extensive in its application than even Bp. Lowth himself imagined : assuming a variety of phases which even he does not contemplate, either in his “Isaiah,” or in his “Prælectiones.” As, *e. g.*, that the stanza shall be sometimes of large compass ; and the construction such that the first line shall be parallel to the last, the second to the penultimate, the third to the antepenultimate, and so on, in an introverted order (from flank to centre). Thus, in Psalm cxxxv. 15–18 :—

“The idols of the heathen are silver and gold ;
The work of men’s hands ;
They have mouths, but they speak not ;
They have eyes, but they see not ;
They have ears, but they hear not ;
Neither is there any breath in their mouths ;
They who make them are like unto them.
So is every one that trusteth in them.”

The parallelisms are as follows :—

In the first line we have the idolatrous heathen ;
In the eighth, those who put their trust in idols ;
In the second line, the fabrication ;
In the seventh, the fabricators ;

In the third line, mouths without articulation ;

In the sixth, mouths without breath ;

In the fourth line, eyes without vision ;

In the fifth line, ears without the sense of hearing.

And Bp. Jebb well observes upon this, that a tentative analysis of a Hebrew stanza, or what may be supposed to be a stanza, according to a rule of this kind, may be imagined often profitable to the interpretation of an obscure paragraph. For when the law of the several members of the stanza has been ascertained, the line of clear meaning in one portion of it may reflect light on the corresponding line of doubtful meaning in the other portion of it.

The key to this peculiar structure of certain passages of Scripture is, no doubt, to be sought in the alternate recitation, or chanting of the opposite divisions of the choir in the Jewish worship ;¹ that, in itself a continuance, it should seem, of a custom amongst the Israelites, in their devotions, even anterior to the giving of the Levitical law ; for when “ Moses and the children of Israel ” sang the song of triumph on the overthrow of the Egyptians, Miriam and the women, it is said, “ answered them.”²

Neither is the style of the *New Testament* altogether insensible to the influence of this artificial arrangement of the thoughts. For though Bp. Jebb may be considered by many to have pushed this principle too far with respect to the New Testament, and to have treated, as Mr. Phillips says, “ as poetry what is obviously prose ; ”³ still it may be contended, that a law which certainly operated so strongly upon a very considerable part of the writings of the Old Testament—writings which constituted, in fact, the literature of the Evangelists, and of the nation to whom they belonged—was not unlikely to have its effect in moulding, to some extent, even their ordinary prose ; especially when it treated of sacred subjects. And whatever may be thought

¹ Jebb's *Sacred Literature*, pp. 57-60.

² *Exod.* xv. 21.

³ *Psalm. Introduc.* xxxvii.

of some of Bp. Jebb's examples from the Gospels, certainly Professor Scholefield, in the appendix to his "Hints for an Improved Translation of the New Testament," gives a remarkable instance of introverted parallelism in St. John x. 14, 15 :—

- | | | |
|---|--|----------------------|
| { | 1. I am the good Shepherd ; | |
| | 2. And I know my sheep, | |
| | { 3. And am known of mine ; | see also John xv 1-4 |
| | { 3. As the Father knoweth me, | |
| | 2. And I know the Father : | |
| | 1. And I lay down my life for the sheep. | |

The whole turning out to be merely an expansion of a previous verse, the 11th, and the first and last clauses, viz. "I am the good shepherd," and "I lay down my life for the sheep," an exact repetition of that 11th verse. "I am the good shepherd; the good shepherd *layeth down* his life for the sheep," though the identity is damaged in our translation by the word *τίθημι* being rendered "giveth" in the last instance, and "layeth down" in the other: an example of a species of defect in our version, to which I shall have occasion to call your attention more closely by and by.

The Professor points out another case of similar parallelism in the Book of Revelations (iii. 21) :—

1. To him that overcometh,
2. Will I grant to sit with me
3. In my throne ;
1. Even as I also overcame,
2. And am set down with my Father
3. In His throne.

The relation of the clauses is more distinctly seen in the Greek.

ὁ νικῶν,

δώσω αὐτῷ καθίσαι μετ' ἐμοῦ

ἐν τῷ θρόνῳ μου,

ὡς καὶ ἐνίκησα

καὶ ἐκάθισα μετὰ τοῦ πατρὸς μου

ἐν τῷ θρόνῳ αὐτοῦ.

Or, again, turn once more to the “*Prælectiones*” (De Sacra Poesi Hebræorum) of the same accomplished scholar, Bishop Lowth, with another view; a work full of instances of the light thrown upon the true meaning of those parts of Scripture of which it treats, by a knowledge of the genius and complexion of the original language. Thus he finds its vocabulary explained, to a very great extent, by the *sacred* constitution of the Jewish Commonwealth. Accordingly, *e. g.* that in the 104th Psalm, in which the wisdom of God in the structure and decoration of the universe is celebrated, the images are all taken from the Tabernacle. The very words in the Hebrew being such as had a technical application to the several parts and ministers of that structure;¹ though this does not appear from the translation; and only indeed presents itself to the eye of one who (like Bishop Lowth) was a nice observer of the Levitical nomenclature in the original, “non ab ullius vel accuratissimæ versionis fide postulandum,” as he expresses it.

So, again; he further discovers the language of prophecy to take its complexion from the *events* recorded in the History of the Jews. The subversion of empires, for example, predicted, not only in a manner to suggest the description of chaos as given in the Book of Genesis, but occasionally in its very terms. Thus Jeremiah, in foretelling the desolation that was awaiting Jerusalem, says (iv. 23), “I beheld the earth, and lo, it was *without form and void*”—the precise words of the first chapter of Genesis in the original; and, as it happens, in this instance, in our translation also.² The flood, the destruction of Sodom, the escape from Egypt, the appearance of the Deity on Mount Sinai, all, in like manner, supply hieroglyphical formularies, if I may so speak, for the use of the Prophets, on a variety of occasions; and produce a sort of idiosyncrasy in the structure of the original text which is almost sure to escape, or at least to be feebly transferred to, a translation; and the meaning to suffer

¹ Prælect. p. 96.

² Prælect. p. 102.

accordingly. And had Bishop Lowth contemplated the turn sceptical criticism was destined to take on portions of the Old Testament, he would probably have enlarged yet more on the importance of the defenders of Revelation being prepared to investigate it in the original language. What a strong argument, for instance, against those who have disputed "the genuineness of the Pentateuch," has been furnished by the numerous traces of it discoverable in the allusions to it, and phraseology of it, existing in the early Prophets, Hosea and Amos, for example; as well as in the Books of Kings; allusions, however, and phraseology only to be detected in the Hebrew, by a close inspection of the text; and probably not perceptible at all, or very faintly perceptible, in our own, or indeed in any version.¹

Again, there are several portions of Scripture where the initial letters of the verse or strophe represent, with more or less uninterrupted sequence, the successive letters of the alphabet, as the Psalms xxv., xxxiv., xxxvii., cxi., cxii., cxix., cxlv.; Proverbs xxxi., from v. 10 to 31; Lamentations, from the first chapter to the fourth inclusive.² It is obvious that such constraint must have its effect on the character of the passages which fall under it; and that a knowledge of the fact would be likely to help us in the exposition of them,—nay, even in the reading. Thus in the last of the alphabetic Psalms I named, the cxlv. 13, the letter Nun is omitted as the initial in the alphabetical verses, as though a verse were wanting. Now the Septuagint here supplies another clause, or verse, viz. πιστός Κύριος ἐν τοῖς λόγοις αὐτοῦ, καὶ ὁσῖος ἐν πάσι τοῖς ἔργοις αὐτοῦ. And the Hebrew word which would answer to πιστός would probably begin with a Nun, be, in fact, Nēēmān, נֶעְמָן as it actually does in a very similar passage, Psalm cxi. 7. Accordingly we may very strongly

¹ See Dissertation on the Genuineness of the Pentateuch, by Dr. E. W. Hengstenberg, Professor of Theology in the University of Berlin, translated by J. E. Ryland.

² These are all the instances in the Old Testament. Jebb's Sacred Literature, p. 4 and note.

suspect that a verse here has dropped out of the Hebrew text, and that such verse began with the word לְמַנְיָן; while the defect may be very well accounted for by the repetition of the same sentiment, and nearly in the same terms, in v. 17, where the letter י is in possession of the lead.¹

Nor is this the only species of artificial restriction which Scripture presents. The termination of several Psalms with "the Allelujah,"—the Psalmi Alleluatici, as they are called,—as the civ., cv., cvi., cxiii., cxv., cxvi., cxvii., cxviii., cxxxv., cxlvi., cxlvii., cxlviii., cxlix., cl.;—the occurrence of the word "Selah," at intervals, in others, whatever may be its meaning;—the repetition of an intercalary verse in others, as in the xcix. and cvii.;—the sentiments studiously responding to one another, and balancing one another in others,—all these, and other laws of a like kind, to which portions of the Scripture are subjected, of course greatly affect the style; indeed, the inversions of language, on such occasions, so greatly differing from the simplicity of that of the historical books, bespeak it; and must be taken into account in any attempt at a close and critical development of the sense.

Or, without reference to any peculiar and exceptional law of composition, look at any Psalm or Prophecy, we will say, which requires accurate dissection in order to get at its probable meaning; and see what comparative mastery over it that commentator seems to possess, who can apply to it his own knowledge of the language in which it is written, and trusts mainly to that knowledge for an interpretation of it. What spirit, on this account, animates some of Bishop Horsley's Sermons,—or Disquisitions, they may be rather called,—where the preacher expounds, with this rod of divination in his hand. Take, for instance, his several Discourses on the xlv. Psalm, "I speak of the things which I have made unto the king;" where he construes it of the marriage of Christ and His Church;—or those on St. John, iv. 42,

¹ See Mr. Grinfield's "Apology for the Septuagint," p. 62.

“ We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world ;” when he traces the remarkably just notions of the Saviour to come, entertained by the Samaritans, to the Pentateuch, as their exclusive source. And however we may not go along with him in all his details, yet we cannot fail of being greatly impressed by these examples, with the power of the principle itself ; with the strength which accrues to the interpreter, supposing him to be a man of ability, when he has access, even in a moderate degree, to the original text.

Or, indeed, look to the Psalms, the Proverbs, and the Prophets in *general*, and observe how frequently there is found in them all a latitude for this exposition or that ; so that in these parts of Scripture, more especially, a translation is a commentary ; the italics introduced into our own translation, in order to express the sense of the more pregnant original, being of the nature of a commentary. Indeed, universally speaking, to talk of circulating the Scriptures without note or comment, in any *translation* whatever, is an absurdity in terms ; for the mere text is a continuous series of the closest notes and comments. Witness the Douay and Rheims Bibles ; the Geneva Bible ; the Improved Version of the Unitarians. Suppose a point of exegetical criticism to turn upon a *particular expression* in our own version of the Old Testament ; what chance would there be of deciding it correctly, so long as we travelled no further than that version, where the same word in English may respond to a dozen different words in Hebrew ? How sensibly would this difficulty present itself to us in investigating the question of the Atonement, and the force of the sacrificial terms applied to that mystery in the Old Testament ; and how prominent a position does this consideration of the force of terms occupy in the controversy on that question with the Socinians ! I observed in “ Proposals for a New Concordance ” put forth no long time ago, of which a specimen was given, the word “ crooked ” in English is the rendering of no less

than seven different words in the Hebrew; the word "abide," of no less than twelve; and the word "consider," of no less than thirteen.¹ This, alone, would show the inadequacy of a translation (for the defect is inherent in the nature of such a work) to determine nice points of theology;—or even points very far from nice. Nay, so cardinal a question as the Godhead of the Son, for instance, might be involved in the use of a translation, or the original. "Why continue the translation of the Hebrew into English," says Mr. Coleridge, "at *second hand*, through the medium of the Septuagint? Have we not adopted the Hebrew word, *Jehovah*? Is not the *Kύριος*, or Lord, of the Septuagint, a Greek substitute in countless instances for the Hebrew, *Jehovah*? Why not, then, restore the original word; and in the Old Testament religiously render *Jehovah*, by *Jehovah*; and every text in the New Testament, referring to the Old, by the Hebrew word in the text referred to?"² And though we may not agree with him to the full extent of his conclusion, that "had this been done, Socinianism would have been scarcely possible in England," yet we cannot doubt that the imperfect translation of the divine name has had its effect in fostering it.

Thus, to take one remarkable example, out of many, of the mischief accruing from the neglect of this rule: in St. Matt. xi. 10, we find our Lord Himself quoting the text in Malachi (iii. 1) which foretold concerning John, after this manner, "Behold, I send my messenger before *thy* face, which shall prepare *thy* way before *thee*"—thus making *himself* the object of John's function. But the actual passage in Malachi runs, "Behold, I will send my messenger, and he shall prepare the way before *me*: and the Lord, whom ye seek, shall suddenly come to his temple . . . saith the

¹ Mr. Robert B. Blackader, bookseller, 14, Dale Street, Manchester Square, is the publisher. The title is "The Bible Student's Concordance."

² Coleridge's Remains, iv. p. 226.

Lord (Jehovah) of Hosts." So that Jesus, Himself, identifies Himself with Jehovah, in the Hebrew, but not necessarily so in the English; and it is remarkable that this change of the person of the original prophecy from $\mu\omicron\upsilon\delta$ to $\sigma\omicron\upsilon\delta$ is recorded both by St. Matthew (xi. 10), St. Mark (i. 2), and St. Luke (vii. 27).¹

Neither is it the Old Testament only which the knowledge of Hebrew illustrates, but the New Testament also; for though the writers of the New Testament express themselves in another language, still, from birth, education, and reading, they perpetually cast their thoughts and construct their phrases after the Hebrew model. Their Greek is, in fact, Hebrew Greek. You will not expect me, I am sure, to do more than touch upon so fruitful a subject as this. Referring you therefore, in general, to the copious illustrations of this question supplied by Vorstius in his "*De Hebraismis Novi Testamenti*," or to Mr. Grinfield's most valuable "*Novum Testamentum Græcum, Editio Hellenistica*," together with his "*Scholia Hellenistica in Novum Testamentum*,"²—a copious Appendix to the former work, in which the language of the New Testament is explained verse by verse from that of the Septuagint, Josephus, Philo, and some of the Fathers,—the genius of the Hebrew dialect entering into them all, and causing each to minister to the right understanding of the other,—referring you, I say, to these and similar helps, I shall content myself with producing a few instances of difficulty in the New Testament, which an acquaintance with the Hebrew enables us to overcome. I am indebted to Bythner's Hebrew Grammar, attached to his "*Lyra Prophetica*," for one or two of them.

The first is the apparent discrepancy between St. Matthew xxvii. 44, and St. Luke xxiii. 39; the former passage asserting, that the "*thieves* also, which were crucified with him, cast the same in his teeth;" the latter, that "*one* of the malefactors which were hanged railed on him." But,

¹ Alford's N. T. in loc.

² Pickering, 1843 to 1848.

says Bythner, the plural is used for the singular in Hebrew, when it is not intended to express the *individual* distinctly. Thus it is written of Jephthah, that he was "buried in the *cities* of *Gilead*" (Judges xii. 7). "In *one* of the cities," is our version, which is the meaning, undoubtedly; but such is not the Hebrew phrase. In like manner it is written of Jonah, that "he was gone down into the *sides* of the ship" (Jonah i. 5); it not being the purpose to tell specifically which side. Accordingly, St. Matthew speaks of the "*thieves*" in the plural, because he would leave it uncertain which of the two it was.¹

Another instance is the apparent discrepancy between Heb. ix. 3, 4, and 1 Kings viii. 9; the former affirming that "after the second veil" (was) "the Tabernacle (*σκηνή*), which is called the Holiest of all; which had the golden censer, and the ark of the covenant (*τὴν κιβωτόν*) overlaid round about with gold, *wherein* (*ἐν ᾗ*) was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant:" the latter passage affirming, that "there was nothing in the ark save the two tables of stone." But, says Bythner, the *ἐν ᾗ*, or "*wherein*," does not relate to the *τὴν κιβωτόν*, "the ark," but to the more remote antecedent, the *σκηνή*, or "Tabernacle." So that the author of the Epistle to the Hebrews does not mean to say that these several matters were in the *ark*, contrary to the declaration of the Book of Kings, but only that they were in the Tabernacle; it being according to the genius of the Hebrew Grammar for the pronoun sometimes to have respect to the more distant, and not to the nearer noun. Thus we read in Genesis x. 12: "Resen between *Nineveh* and *Calah*: the *same* is a great city"—"the same" having a reference to *Nineveh*, and not to *Calah*. Again, in Psalm xcix. 6, 7: "*Moses* and *Aaron* among his Priests, and *Samuel* among such as call upon his name," and "He spake unto *them* out of the *cloudy* pillar"—the "*them*" pertaining to *Moses* and

¹ Bythner's Heb. Gram. p. 7.

Aaron, and not to Samuel. Once more, in Psalm civ. 25, 26: "So is the great and wide sea also; wherein are things creeping innumerable, both small and great beasts. There go the *ships*, and there is that *Leviathan* whom Thou hast made to take his pastime therein," *i. e.* not in "the ships," the latter, but in the "*sea*," the former antecedent. Again, in Jeremiah xxxiii. 15, 16, we have, according to the English version: "In those days, and at that time, will I cause the *Branch of Righteousness* to grow up unto David, and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and *Jerusalem* shall dwell safely; and this is the name wherewith *she* shall be called, The Lord our righteousness"—"our righteousness" being referred to *Jerusalem*, the *last* antecedent.¹ But had our translators borne in mind the peculiarity of the Hebrew construction we are now considering, it is probable they would have referred it to "*the Branch*," the prior antecedent, and used the word "*it*" instead of "*she*." In which case the passage would have accorded with the other in the 23rd chapter of the same prophet, verses 5 and 6, which is almost identical with it: "Behold, the days come, saith the Lord, that I will raise unto David a *righteous Branch*, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby *he* shall be called, *The Lord our Righteousness*." I was led to notice this passage by the observations made upon it by Mr. Crowfoot in his Thesis. That gentleman has arrived at the same conclusion as myself, from the consideration of a peculiar idiom elsewhere found in the Hebrew Bible. He does not however touch on my question of relative and antecedent, which strengthens his views. Perhaps, again, the construction of Acts xi. 17, may be illustrated satisfactorily on this same principle: "Forasmuch, then, as God gave *them*

¹ For this view of the translation see, *ex. gr.*, Mant and D'Oyley's Bible, note in loc.

the like gift as he did unto *us, who believed* on the Lord Jesus Christ," is our version, as though "who believed" referred to the last antecedent, "us;" whereas it does refer to the former antecedent, "*them*;" which, indeed, the Greek itself determines—*ἐι οὖν τὴν ἰσὴν δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς ὡς καὶ ἡμῖν, πιστεύσασιν ἐπὶ τὸν Κύριον*—*Ἰησοῦν Χριστόν*. the English version requiring *τοῖς πιστεύσασιν*—the sense, moreover, dictating the concord; for the Apostle is defending himself for baptizing the Gentile converts, by showing that God had already conferred on them, "on their believing," even before baptism, the same gift of tongues which he and his hearers had received. The position, however, of *πιστεύσασιν* with respect to the antecedent, whether we consider the sentence as St. Peter's or St. Luke's, not presenting, perhaps, to them the ambiguity it might seem to us to do, owing to the character of the language, with which they were familiar, and the Hebraisms of which it was full.

Possibly we may consider the 1 Pet. ii. 13, 14, as furnishing another instance of the same construction. "Submit yourselves to every ordinance of man for the *Lord's* sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by *him* for the punishment of evildoers"—"sent by *Him*," referring to the *Lord*, the penultimate, and not to the *King*, the ultimate antecedent, such a construction of the passage bringing it, perhaps, into closer harmony with that in St. Paul, Rom. xiii. 1. "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of *God*."

I cannot however dismiss this part of my subject, without drawing your attention yet more forcibly to the manner in which the Hebrew bears upon the Greek of the New Testament, as seen most conspicuously by a reference to the Septuagint. This is the true key to the Greek of the New Testament; and, though little considered now compared

with what it once was,—witness the “*Preces Privatæ*” of Bishop Andrewes, which show that he was so familiar with the dialect, as to be able to think freely in it,—is the storehouse, nevertheless, to which divines, who would deserve the name, must resort, for the implements of their profession. The language of the New Testament is in fact the language of the Septuagint. It is a peculiar language, Greek, as I have said already, cast in a Hebrew mould—insomuch that Dr. Bentley was of opinion, that Demosthenes himself would have had a difficulty in construing either the Septuagint or the New Testament.¹ The Septuagint constitutes the viaduct between the Old Testament and the New. You can hardly communicate between them without it. Thus, πιστός, in profane writers, signifies one who adheres to truth in his promises—one who is worthy of credit—ἄπιστος, a liar, or one who is unworthy of credit. But in the Hellenistic idiom he is called πιστός, who gives credit to another; he ἄπιστος, who is unbelieving, and will not give credit. So δίκαιος in the Septuagint, and accordingly in the New Testament, is one whom the *Judge* pronounces innocent; *i.e.* whom he absolves or pardons: whereas δίκαιος in classic Greek signifies one who is just in *himself*, and on his own account.²

Numberless peculiar *forms* of expression in the New Testament are, in like manner, to be solved by the Septuagint. Thus the *repetition* of a word, by way of increasing the intensity of the idea. “Verily, verily, I say unto you,” corresponds with πληθύνων πληθυνῶ τὰς λύπας σου. Gen. iii. 16. Multiplying, I will multiply.

Or, by way of signifying distribution, as St. Mark vi. 7; “and he sendeth them forth by *two and two*,” δύο δύο. “He commanded them to make all sit down by *companies*; and they sat down in *ranks*.” συμπόσια συμπόσια, πρασιαὶ πρασιαὶ, vi. 39, 40.

Thus the use of the genitive (in regimen) instead of the

¹ Phalaris, p. 412. Grinfield's Apol. p. 56.

² Grinfield, p. 180.

substantive and adjective, as *μαμωνᾷ τῆς ἀδικίας*: *κριτῆς τῆς ἀδικίας*: *σκεῦος ἐκλόγης*, and a multitude of other such phrases.

The use of the Divine Name as a superlative. Thus, Gen. xxx. 8, *συναντελάβετό μου ὁ Θεός*, "with *great* wrestlings." Ps. lxxx. 10. *τὰς κέδρους τοῦ Θεοῦ*, "goodly cedars." To which answers in New Testament, Acts vii. 20, *ἦν ἀστείος τῷ Θεῷ*, "was exceeding fair."¹

But, as the consideration I am now upon is a most important one,—leaving the *Hebrew* question to those within whose department it more immediately falls, and who are more competent to deal with it in all its fulness; feeling satisfied that what I have said on it is enough to make you appreciate Luther's judgment, that he would not part with the little Hebrew he had for all the Turkish Empire,²—I will now take a few cases of the *Greek*, which will suffice to show several of the various ways in which the student of Scripture is a loser, who trusts implicitly to a translation, however excellent; and what pains he would be saved, as I suggested, in consulting commentators, writers on evidence, and the like, by going to the original himself. I repeat, that I am reducing the labours of students very greatly by thus referring them to *principles* of interpretation, rather than to individual interpreters; and advising them to carry one master-key, instead of loading themselves with fifty ordinary ones. It is true the fifty will jingle, and make more noise than the one (if there be any advantage in that), but the possessor of the one will have opened fifty locks, and be prepared to open fifty more—whilst he of the others is fumbling for the right, and, when he has got it, has the right only for one; and, when he has adjusted all of them, has the right only for fifty.

In the xiiith chapter of the Acts of the Apostles, v. 6, 7, we read of "a false prophet, a Jew, whose name was Bar-

¹ See Maltby's Sermon on the Grammar of the New Testament, p. 41.

² See Brogden's Illustrations, vol. ii. p. 445. From a Sermon of Dr. Barrow's on Rom. xii. 11, "Not slothful in business."

jesus; which was with the *deputy* of the country, Sergius Paulus"—Cyprus being the country spoken of. There is nothing absolutely incorrect in the use of the word *deputy*, but there is a want of precision in the term which deprives us of a point of evidence that the original term, ἀνθυπάτος, supplies. For ἀνθύπατος answers to *proconsul*, the designation of the governor of a consular province, or a province of which the people appointed the chief magistrate, as distinguished from a province of which the emperor appointed him,—in which case he was called Proprætor. Now Augustus had at first retained Cyprus for himself, and governed it by a Proprætor; but afterwards he gave it to the people, and they, accordingly, governed it by a pro-consul.¹

There is another instance of the same kind, for which, as for the last, I am indebted to Mr. Biscoe, in Acts xviii. 12. "And when Gallio was the *deputy* of Achaia," &c., Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας, where, indeed, the value of the original term is still more remarkable, for the province of Achaia was subjected to many changes of government—a consular province under Augustus, an imperial one under Tiberius; a consular one, again, under Claudius; whilst, under Nero, it was altogether free. St. Paul was brought before Gallio, at Corinth, probably about the thirteenth or fourteenth year of Claudius, a period when the term ἀνθυπατεύων applied (pp. 52, 53).

Again, we are told in the xxviiith chapter of the Acts, v. 2, that in the Island of Melita, to which St. Paul and his companions escaped, "the *barbarous* people showed them no little kindness."—οἱ δὲ βάρβαροι. The English conveys the idea that the inhabitants were savages, though nothing can be more civilised than their conduct. The *Greek* only indicates that they did not speak Greek. Now Malta, supposing the island to be Malta, was inhabited by the Phœnicians and Carthaginians, till the Romans took it; the generality of the people, no doubt,

¹ Biscoe on the Acts, p. 52.

still retained their native language: hence they were *βάρβαροι*. Here we have a strong argument in favour of Malta being actually the island on which St. Paul was wrecked; an argument which escapes in the English version. And this conclusion is drawn still closer, by the governor of the island being in this instance called in the Greek *πρῶτος τῆς νήσου* (v. 7), and which our version renders "the chief man of the island," not aware that there was a title in the term; for an inscription has been found there in which the governor is named *πρῶτος Μελιταίων*.¹ So much are we assisted in determining the disputed locality of St. Paul's shipwreck, by reading the account of it in the Greek instead of the English.

As here the word *βάρβαρος*, so in another place the word *γυνή*, proves a stumbling-block in our translation, owing to the different genius of the Greek and the English. "*Woman*, what have I to do with thee?"² in the English, seeming to convey a rude and harsh rebuke to Mary, and the anti-popish spirit working in the translators, as it had done in Beza before them, probably meant by them to convey such impression. But *τί ἐμοὶ καὶ σοὶ, γύναι*; does not necessarily imply reproof,—Jesus making the same use of *γύναι* on another occasion, where it is obvious that he was overflowing with kindness and tenderness towards her, *Γύναι, ἰδοὺ ὁ υἱός σου* (St. John xix. 26).

There is a very similar objection, it may be observed in passing, to the use of the word "man" in our translation of Gen. xlv. 26, which the Hebrew *אִישׁ* would be free from. Judah is clearing himself and his brethren to Joseph, and, of course, may be supposed anxious to use the most courteous language. Yet, in relating their colloquy with their father to Joseph, he says, "And we said, we cannot go down; if our youngest brother be with us, then will we go down: for we may not see the *man's* face, except our youngest brother be

¹ Biscoe, p. 62.² St. John ii. 4.

with us." This in the English would be rather an offensive speech.

Again, to take a question of a different complexion, though, like some of the cases already quoted, bearing on the evidence. Suppose you wanted to identify a Book of Scripture with its reputed author, say the Epistle to the Hebrews with St. Paul—how often would you be likely to find an argument in the Greek, where you would find none in the English. For instance, in Heb. ii. 8, we have the following phraseology : "Thou hast put all things in subjection (*ὑπέταξας*) under his feet. For in that he put all in subjection (*ἐν γὰρ τῷ ὑποτάξαι*) under him, he left nothing that is not put under him (*ἀνυπότακτον*). But now we see not yet all things put under him" (*ὑποτεταγμένα*)—a constant play upon the word (*ὑποτάσσω*). Now let us compare 1 Cor. xv. 28. "And when all things shall be *subdued* unto him (*ὑποταγῇ*), then shall the Son also himself be *subject* (*ὑποταγήσεται*) unto him that *put* all things *under* him, (*τῷ ὑποτάξαντι*) that God may be all in all." Where we have a very similar play upon the same word, in an epistle confessedly St. Paul's. But it is the Greek only, and not the English that detects it; for in the English we have the word rendered, in the latter verse, in three different ways; *subdued*, *subject*, and *put under*,—the recurrence of the term lost.

Another argument on the same subject, and of the same nature, is found in an expression pointed out by Dr. Wordsworth, in his Hulsean Lectures, existing in the 13th of Hebrews, ver. 5. 'Αφιλάργυρος ὁ τρόπος ἀρκούμενοι τοῖς παροῦσιν—the construction most peculiar; yet corresponding exactly with one in Rom. xii. 9; 'Ἡ ἀγάπη ἀνυπόκριτος. Ἀποστρυγόντες τὸ πονηρὸν, κολλώμενοι τῷ ἀγαθῷ—the idiosyncrasy of the phrases, and the grammatical cast given them, intimate, so far as they go, the identity of the author of the two books in which they occur. But read the passages in the English, and where is any such inference to be discovered in them? "Let

your conversation be without covetousness; and be content with such things as ye have." "Let love be without dissimulation. Abhor that which is evil, cleave to that which is good."

Take another instance of the same kind as the last: where your object is to fix the author of a book of Scripture. For this, too, I am indebted to Dr. Wordsworth.¹ A reference to the Greek in a particular passage will be found to identify the author of the Revelation with the author of the Gospel of St. John, at least as far as a single coincidence of this kind can do it; but the argument, whatever it is, escapes in the English version. In St. John xix. 37, we have the quotation from Zechariah (xii. 10): "They shall look on him whom they pierced"—*ὄψονται εἰς ὃν ἐξεκέντησαν*. This deserts the Greek Septuagint version, which runs, *ἐπιβλέψονται πρὸς με, ἀνθ' ὧν κατωρχήσαντο*.² The same quotation is made in Revelation i. 7. "Every eye shall see him, and they also which pierced him;" and still there is the same deviation from the Septuagint, *καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς, καὶ οἵτινες αὐτὸν ἐξεκέντησαν*. The Hebrew, rendered both in the Gospel and in the Revelation by the same word, *ἐξεκέντησαν*, in the Greek, and that, as Dr. Wordsworth observes, an uncommon one.

We have been, hitherto, dealing with passages where, for the most part, the *evidences* for Christianity were implicated, more or less, directly or indirectly; and where the *Greek* original was shown to minister to the argument, when the English version failed to do the same. We will now notice a passage where a point of *doctrine*, not of evidence, is involved. In Acts ii. 47, we read in our version, "And the Lord added to the Church daily such as *should be saved*," and Calvinism has made great use of this text; and important consequences have been deduced from it. But the phrase of the original is *τοὺς σωζομένους*, where the tense employed shows that the expression applies only to those who are in a state of salvation, as *τοῖς ἀπολλυμένοις* (1 Cor.

¹ Hulsean Lect. for 1848, p. 140. ² *Κατωρχέομαι*, insulto—confodio.

i. 18), applies to the opposite: discouraging the Calvinistic interpretation; the only tense which would; for either the future or the past tense, either τοὺς σωθησομένους, or τοὺς σεσωσμένους, would have favoured it. For this remark I am indebted to Bishop Middleton, whose treatise on the Greek Article is (on the principle I am now illustrating) a constant compendious commentary on the true meaning of difficult passages in the New Testament, where the article, at least, is concerned. And I cannot but think there is more to satisfy a reasonable man in reasoning like this upon the grammar of the Greek,—which contains the revelation,—than in very verbose disquisitions on the Divine decrees in metaphysics, apart from the Greek.

Possibly the first chapter of the Gospel of St. John, verse 18, may furnish another example of the same character as the last, where a most important point of doctrine which may be thought to be involved in a word of the Greek has escaped in our version. “No man hath seen God at any time; the only begotten Son, *which is* in the bosom of the Father, he hath declared him.” But the Greek runs, ὁ μονογενὴς υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς—ὁ ὢν the peculiar name of *Jehovah* in the Old Testament, as written in the Septuagint, and therefore as familiar to the Jews, and to St. John, who was a Jew,—so that it may very well be doubted whether the phrase “*which is* in the bosom of the Father” gives it its full force, and whether the *ever existent* in the bosom of the Father is not the idea meant to be conveyed.¹

Then there is a whole class of words in the Greek Testament, which may be very much more than suspected to have a peculiar and pregnant sense unmarked in the English version,—*ecclesiastical* words, so to speak, and which are certainly stamped with such ecclesiastical character, by the use to which many of them are applied by the sub-apostolic

¹ See Coleridge's Remains, vol. iv. p. 234.

Fathers. I refer to such words as *ὁ κανὼν*—not merely a rule, but the *rule of faith*, *regula fidei*, in short the Church creed (Gal. vi. 16); *ἡ ὁμολογία*, the same (Heb. x. 23); *ἡ ἀναλογία τῆς πίστεως* (Rom. xii. 6), again the same; *ἐπερώτημα* (1 Pet. iii. 21), the interrogatories at Baptism; *ὁ ἰδιώτης* (1 Cor. xiv. 16), the lay member of the congregation;—perhaps *οἱ πνευματικοί* (Gal. vi. 1), the sacerdotal; *ὁ κατηχούμενος* (Gal. vi. 6), the catechumen; *ἐπιστολαὶ συστατικαί* (2 Cor. iii. 1), letters commendatory, and others of the same kind; in the Greek prompting the notion that a technical sense might be latent in them,—in the English version of them failing to do so; and producing this impression the more vividly in proportion as the student of the original text of Scripture is prepared to develope such hints by having a mind stored with primitive ecclesiastical terms, features, and functions, as found in the earliest Fathers.

But it is in the *Epistles*, and more especially in the Epistles of St. Paul, that the great advantage of reading the New Testament in the Greek is peculiarly manifest; whether the exact sense of a *word* or *phrase* is in question; or the nature of the *whole argument*.

Thus, to take the more simple case—one of hundreds—arising out of the difficulty of finding English words exactly synonymous with the Greek; and therefore, so far as they are not synonymous, conveying a defective sense, and consequently a less practical and cogent precept. “Let no *corrupt* communication proceed out of your mouth” is the English version of Eph. iv. 29. But how much more forcible, and how much more distinct the meaning, and how much more effective in application, is the Greek: *πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω*. There can be no doubt that any man, about to handle this text as a subject for a sermon, would find the more powerful argument suggested to him by the Greek than by the English; and his congregation would profit in proportion.

Or, to take another case of the same class. “Let your

moderation be known unto all men" (Phil. iv. 5) is our translation of a text in the Epistle to the Philippians; and accordingly one hears this passage constantly quoted in support of all manner of unworthy compromise, particularly where principles are concerned—the term "*moderation*" apparently adopted from the Vulgate *modestia*. But τὸ ἐπιεικές is the Greek—"gentleness;" as, indeed, it is elsewhere rendered "*meekness*"—an expression which would not authorise the conclusions I have said, and would probably change the whole current of the preacher's argument who is treating of it. Moses, we read, was very meek, but he was very resolute.

In St. Luke viii. 31 (to revert for a moment to a Gospel), where the miracle of the ejection of the devils, in the country of the Gadarenes, is recorded, it is said in our translation, "And they besought him that he would not command them to go out *into the deep*"—a phrase, in this place, easily misunderstood; more especially as the herd of swine, into which they pass, presently rush into the *lake*, and are choked. But εἰς τὴν ἄβυσσον—"into the abyss"—is the Greek—the depth of hell; the whole paragraph turning out to be equivalent to the expostulation of the evil spirits on the same occasion, as related by St. Matthew, "Art thou come hither to torment us before the time?" (Matt. viii. 29.)

Again: According to our version of 2 Tim. i. 10, we read of Jesus Christ bringing "*life and immortality to light* through the Gospel," as though the doctrine of a future state was unknown till the Gospel revealed it: and hence Bishop Warburton hails this text as very much to his purpose in the "*Divine Legation of Moses.*" But the Greek, Ἰησοῦ Χριστοῦ φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, is quite another thing; implying, as it does, that Jesus Christ rendered life and immortality *more clear* by the Gospel—shed a greater light upon that doctrine already existing, agreeably to the use of φωτίζειν elsewhere

in the New Testament (John i. 9; 1 Cor. iv. 5; Eph. iii. 9)—taking the text very much out of Warburton's hands, and making it accord with the language of the 7th Article of our Church.¹

Again: According to our version of *πρωτότοκος* in Col. i. 15, the reasoning of the Apostle is lost—"Who is the image of the invisible God, the *first-born* of *every creature*;" "for by him were all things created," &c.—the antecedent affording no premises for the consequent. But the Greek, *πρωτότοκος πάσης κτίσεως*, being translated "born" or, still better, "begotten" *prior to all creation*, the causal *ὅτι*, which begins the next sentence, is in its proper place.²

But, as I said, reference to the writings of the New Testament in the original, and especially in the case of the Epistles of St. Paul, constantly seems to clear up the *argument*, as well as illustrate some peculiar *phrase* or expression. And this it does in various ways. Our translation, admirable as it is on the whole, does, nevertheless, occasionally miss an argument (and particularly St. Paul's arguments), or perplex it, either by introducing words which the original does not authorise, or by not introducing them where it does; or by translating different words in the Greek by the same English; or, more frequently still, by not turning the same word in the Greek by the same word in the English where a repetition of it occurs.

Thus, as an instance of the first—the introduction of supplemental words not authorised by the original. It may be questioned whether the famous text, St. John iii. 5, has not suffered in our translation by the insertion of a second "of," not authorised in the original—"Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God." Whereas, *ἐξ ὕδατος καὶ Πνεύματος* is the Greek, the single *ἐξ* extending both to *ὕδατος* and to *Πνεύματος*, binding them closely together as conjointly con-

¹ See Gray's Key to the Old Testament, p. 349.

² Coleridge's Table Talk, vol. ii. p. 239.

cerned in the process of regeneration, and not allowing the same pretext for their separation as ἐξ ὕδατος καὶ ἐκ Πνεύματος might have done. It may be added, that the ἐξ here, governing both the nouns which follow, would appear to have exactly the same office as the διὰ of the corresponding passage in Tit. iii. 5 : διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως Πνεύματος ἁγίου; at least if we consider ἀνακαινώσεως to be governed of διὰ, as Jerome does, who construes the verse, “Per lavacrum regenerationis et renovationem Spiritûs Sancti;” and our own version, in this instance, not introducing a second intrusive “by,” as in the former instance it had introduced the second intrusive “of,” but contenting itself with the literal rendering of the Greek, and saying, “By the washing of regeneration, and renewing of the Holy Ghost.” The *water* and the *Spirit* still connected closely together by the single διὰ—a connection, however, which does not *depend* on this construction; for if we take ἀνακαινώσεως as not governed of διὰ, but coupled with παλιγγενεσίας by the conjunction καί, and render the words, per lavacrum regenerationis et renovationis Spiritûs Sancti, the union of water and the Spirit in baptism is still as complete.¹

In St. Matthew xxvi. 33, the word “men” is introduced into our translation gratuitously, and to the disadvantage of the sense: “Peter answered and said unto him, Though all *men* shall be offended because of thee, yet will I never be offended.” The Greek is, εἰ καὶ πάντες σκανδαλισθήσονται ἐν σοί, and this expression evidently refers to the verse 31, which went before it: πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοί. St. Peter’s remark, therefore, upon this is, “Although all thy *disciples*, as thou sayest, shall be offended, yet will not I.” And the difference is important in its bearing on St. John xxi. 15 : ἀγαπᾷς με πλείον τούτων; “Dost thou love me more than these *disciples*, as thou didst profess?” and tends to strengthen the interpretation of this passage,

¹ Waterland, vol. ii. p. 343. See vol. iv. p. 428, Bp. Van Mild. ed.

which refers *τούτων* to the disciples, and not to the nets, boats, and calling of the fishermen.

In the 10th chapter of the Epistle to the Hebrews and the 38th verse, we have in our translation, "Now the just shall live by faith; but if *any man* draw back, my soul shall have no pleasure in him." But the Greek is, 'Ο δὲ δίκαιος ἐκ πίστεως ζήσεται καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ, where there is nothing said about "any man." The passage should run, "Now the just man shall live by faith, but if he draw back, my soul shall have no pleasure in him;" a text, as thus rendered, clearly adverse to the doctrine of final perseverance; but, as it stands in our version (which, in this instance as probably in other instances, seems to have been influenced by that of Beza), it has no such tendency. "Ex quo loco," says Bishop Pearson (who notices this translation of Beza's, in his preface to the Septuagint), "quàm suspecta esse debeat ejus translatio nemo nescit, qui, quibus opinionibus in Theologiâ adhæserit, novit."¹

Indeed, another passage at this moment suggests itself illustrative both of the justice of Bishop Pearson's caveat with respect to Beza, and of the entirely novel and unjustifiable sense which a term may be made to assume by the introduction of a single word. In Acts i. 14 we read, Οὔτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ τῇ δεήσει, σὺν γυναιξὶ καὶ Μαρίας τῇ μητρὶ τοῦ Ἰησοῦ, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ. which is rendered correctly in our translation (for in this instance our translators did not give way to Beza), "These all continued with one accord in prayer and supplication, *with the women*, and Mary the mother of Jesus, and with his brethren." Beza, however, renders it "Hi omnes perdurabant concorditer in oratione et deprecatione cum uxoribus et Mariâ matre Jesu et cum ipsius fratribus," as though it had been σὺν γυναιξὶν αὐτῶν; the object of Beza apparently being to show that the disciples

¹ Pearson, Minor Theol. Works, vol. ii. p. 26.

had wives, and to have a fling at the Popish injunction of clerical celibacy.

Again: In the 1 Cor. i. 26, we read in the English translation, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble *are called*;" the expression "*are called*" is supplemental: the Greek being merely, οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς, and the supplement not to the purpose; for the Epistle is discoursing from the seventeenth verse to the end of the chapter on the mode of *preaching* the Gospel and the agents employed in that work, not on the parties whom they succeeded in converting. This verse, therefore, must fall in with the general tenor of the argument before and after it, and must mean, that not many wise men after the flesh, not many mighty, not many noble, were *preachers* of the Gospel—the promulgation of it being confided to persons in themselves so mean and illiterate, that nothing but its own divine character could have secured it such success. In this instance, the supplemental words are not found in the *text* of Beza; but the *margin* has "quales vocaverit Christus," not "quales vocaverit Christus ad concionandum et prædicandum;" so that here again our translators may have been misled by Beza.

Again: in St. Matthew xx. 23, we have, "But to sit on my right hand, and on my left, is not mine to give, but it *shall be given* to them for whom it is prepared of my Father." And, in like manner, in the parallel passage of St. Mark x. 40: "But it *shall be given* to them for whom it is prepared." In both cases, "it shall be given" being an interpolation—οὐκ ἔστιν ἐμὸν δοῦναι ἀλλ' οἷς ἡτοιμάσται, the Greek: "it is not mine to give, *but* to those for whom it is prepared,"—ἀλλὰ used for εἰ μὴ, as it is in St. Matt. xix. 11: Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον ἀλλ' οἷς δέδοται: and in St. Mark ix. 8, unquestionably: οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν μόνον, the parallel passage in St. Matt. xvii. 8 being actually, οὐδένα εἶδον εἰ μὴ τὸν Ἰησοῦν μόνον,—our translation, meanwhile, seem-

ing to dispute our Lord's right to assign rewards. The Vulgate has, in the passage of St. Matthew, "non est meum dare vobis sed quibus paratum est à Patre meo;" and in the parallel verse of St. Mark, "non est meum dare vobis, sed quibus paratum est," the "vobis," however, perhaps a gloss (see Turton on the Text, p. 71); but on the other hand, Beza writes, "non est meum dare, sed dabitur quibus paratum est" in both places, and our version follows his mislead.

Perhaps, as another example under the same head, we may notice the introduction of the English article where the Greek does not call for it; a small thing in itself, but sufficient to embarrass a delicate chain of reasoning. Thus, "it must be admitted," says Bishop Middleton, "that there is scarcely, in the whole New Testament, a greater difficulty than the ascertaining the various meanings of νόμος in the Epistles of St. Paul. . . . But our version, by having almost constantly said '*the* Law,' whatever may be the meaning of νόμος in the original, has made this most difficult Epistle" (it is of the Epistle to the Romans that he is speaking) "still more obscure; for the English reader is used to understand the term of the Law of *Moses*, as in the Evangelists."¹

It would be easy to point at other places in the New Testament, where the *omission* of the article in the English, whilst it exists in the Greek, is productive of equal inconvenience. Thus, in Rom. v. 15, we read in the English, "For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto *many*." But "οἱ πολλοί" and "τοὺς πολλούς" are the phrases in the original,—phrases much more comprehensive than the corresponding terms in the English; answering, indeed, not to "many," but to "all," which, accordingly, is the word used in verse 18, where the proposition is repeated in a different form: "Therefore as by

¹ Bishop Middleton on the Article, pp. 303, 304.

the offence of one judgment came upon *all* men (*εἰς πάντας ἀνθρώπους*) to condemnation; even so by the righteousness of one the free gift came upon all men (*πάντας ἀνθρώπους*) unto justification of life,"—the Greek in this verse not admitting of mistake or evasion; whereas, in the turn given to it in the former, our translation bears token of the Calvinistic bias which here, too, it probably received from finding *οἱ πολλοί, τοὺς πολλούς* expressed in Beza by "multi" and "multos." It is an observation, indeed, of Dr. Bentley's, that "there are few places in the New Testament where *πολλοί* comes with the article, and that most of these few are much injured in our translation."¹

Another instance of the same defect in the rendering of the article (not connected with *πολλοί*) occurs in the well-known passage, the 42nd verse of the second chapter of the Acts of the Apostles:—"And they continued stedfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers." So it stands in our version: but it is obvious that a much more definite sense,—a much more ecclesiastical sense, would seem to belong to the verse, if it had been read, "and they continued stedfastly in *the* doctrine of the Apostles, and in *the* communion, and in *the* breaking of *the* bread, and in *the* prayers,"—the article having a place in all these cases in the Greek; and the suppression of it in the English very possibly extinguishing a reference which the words were meant to have to an Apostolical ritual.

As an instance of the *second* class, where our translators have obscured the meaning by *not* introducing a word where its introduction is required and allowed by the Greek, may be named St. John viii. 44: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. *When he*

¹ Sermon on 5th November, Bentley's Works, vol. iii. p. 244, where Dr. Bentley examines these cases severally.

speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." The correct rendering would be, "when a man (subaud. τις) speaketh falsehood, he speaketh of his own, for *his father* also is a liar"—ὅταν λαλήῃ τὸ ψεῦδος, ἐκ τῶν ιδίων λαλεῖ ὅτι ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ; a *man* being here as necessary to be inserted before "speaketh," to correspond with αὐτοῦ, (ὁ πατὴρ αὐτοῦ) at the close of the sentence, *his father*—i. e. the man's father, not "the father of it,"—as it was objectionable that the word should be inserted in the former case in Heb. x. 38.

As an instance of the *third* kind, where the translators have rendered different words in the Greek by the same English word, we read in 2 Tim. ii. 25, 26, according to our version, "If *God* peradventure will give them repentance to the acknowledging of the truth: and that they may recover themselves out of the snare of the devil, who are taken captive by *him* at *his* will"; as though the "*him*" and the "*his*" both referred to the same antecedent, "the devil;" and as though the meaning was, that they were taken captive by the *devil*, at the will of the *devil*. But in the Greek, the pronouns are not the same, and their difference is of a kind to show that they refer to different antecedents: ἐξωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα—taken captive by *him* ὑπ' αὐτοῦ, "the devil," who had been just named, but to be recovered out of the snare at *his* will, εἰς τὸ ἐκείνου θέλημα,—i. e. God's will, who had been previously named at the beginning of the paragraph.

But indeed the confusion, whatever there may be in this and in some similar instances, does not arise, perhaps, so much out of the inadvertence of the translators as out of the peculiarity of the languages; a language which has only the pronoun *he* not being a match for a language which has αὐτός and ἐκείνος. Thus the obscurity which exists in 1 John iii. 3: "And every man that hath this hope in *him* purifieth himself, even as *he* is pure." This obscurity, I say, is not so much imputable to the trans-

lators as to the defect of the language they had to deal with; which furnished them with no other pronoun than "he" to answer both to *αὐτός* and *ἐκείνος*. This, however, makes no difference in my argument, which is to show that, from whatever cause, a passage which is equivocal in the English is often distinct enough in the Greek, and therefore that the Greek should be our study. In the case before us, the Greek is clear in its meaning: *καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἀγνίζει ἑαυτὸν, καθὼς ἐκείνος ἀγνός ἐστι.*

As another example;—the use of the word "Beast," in our translation of the Book of "Revelations," is a further proof how much the sense of a passage may suffer by different Greek words being rendered by the same English. Thus, we have "the four beasts full of eyes before and behind," *τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπίσθεν* (iv. 6); and we have "the *beast* rising up out of the sea," *ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον* (xiii. 1)—but it is obvious that the "beasts" in the former case are meant to suggest a very different idea from the beast in the latter case. "*Living creatures*" would, no doubt, have been a better translation of the first text, as Dr. Wordsworth remarks;¹ "beast" being retained in the latter.

The 14th chapter of the Gospel of St. John furnishes another example of a similar kind. "I will pray the Father, and he shall give you another *Comforter*," is our translation of the 16th verse of that chapter; *παράκλητον* being the Greek. "I will not leave you *comfortless*" is our translation of the 18th verse; which would thus seem to have a *verbal* reference to the Comforter of the verse so closely preceding. But *ὀρφανούς* is the Greek, in this latter instance; "I will not desert you, so as to leave you orphans, and with none to take charge of you."

Take another example, which involves a point of evidence

¹ Dr. Wordsworth's Lectures on the Apocalypse, p. 114.

in the shape of a coincidence. In St. John vi. 10, we read in our translation, "And Jesus said, Make the *men* sit down. Now there was much grass in the place. So the *men* sat down, in number about five thousand"—"men" being the term used both in the first and second clauses of the verse;—but in the Greek *ἀνθρώπους* is in the first clause, *ἄνδρες* in the second, as though Jesus had said, "Make the *people* sit down;" and accordingly the *men* amongst them did sit down, by companies of fifty, as another Evangelist tells us (St. Luke ix. 14) (and who were thus easily reckoned up),—leaving the women and children to be otherwise disposed of. Thus we should infer from St. John.

Now compare St. Matthew xiv. 21, "They that had eaten were about five thousand men (*ἄνδρες*), besides *women and children*." That which we had inferred from St. John, asserted by St. Matthew; but in the English this touch of truth escapes.

Again: in the English version, the one word "Temple" stands both for *ιερόν* and *ναός*, but much confusion is the consequence. For *ιερόν* being the whole sacred enclosure,—comprising the courts, porches, and porticoes; and *ναός* from *ναίω*, habito, being strictly confined to the proper habitation of God, the house itself;—scenes which belong to one locality become out of place when understood of the other. Thus, when Jesus is represented as "teaching in the Temple" (St. Matthew xxvi. 55, St. Luke xxi. 37, St. John viii. 20), it is not in the *ναός*, where it would have been an interruption of the service of God,—but *ἐν τῷ ἱερῷ*: and when "the money changers," and buyers and sellers of sheep and oxen are said to be driven out of the Temple, it was the *ιερόν* into which they had forced their way. On the other hand, when we read of a Zacharias slain "between the temple and the altar" (St. Matthew xxiii. 35), *ναός* is the word used; and the altar is the brazen altar in the Court; and accordingly the difficulty cannot be started—was not the altar *in* the temple?—how then can this inci-

dent be said to have occurred between the temple and the altar? ¹

The defects, however, in our translation which fall under the fourth head, where the same word in the Greek, when repeated, is not always rendered by the same word in the English, are the most numerous and important of all. Sometimes, indeed, there may be a sound reason for not doing it, *i. e.* for not rendering the same word in the Greek, when repeated, by the same word in the English,—as where the Greek word may have more meanings than one, and may be used by the Apostle in several of those meanings, whilst no corresponding English word can be found comprising them all. Such a word, *e. g.* (to take a simple case), is *μάγος*. In St. Matthew ii. 1, we have it rendered “wise men,” *μάγοι ἀπὸ ἀνατολῶν*, “wise men from the east;”—their mission being, evidently, one of reverent curiosity, when they followed the guiding of the star; and their deportment altogether in harmony with such a feeling. But Elymas, in Acts xiii. 8, who withstood Paul, is also called *ὁ μάγος*; the term, in this instance, obviously not admitting of the same translation as in the former instance. Here, no doubt, to render the same Greek word by the same English would be grossly to mislead;—and, accordingly, our translators have written it “sorcerer.”

Such a word, again, is *διαθήκη*. In the Epistle to the Hebrews (vii. 22, and ix. 15—17), it is uniformly rendered “testament” in our version; but it is much to be doubted whether, in the latter passage at least, the argument does not require it to be rendered “covenant.” Certainly it would be extremely difficult to meet with an English term which should comprise in itself both these significations; and accordingly if *διαθήκη* does contain them both, and if the reasoning requires that it should be used now in one signification, and now again in another, a translator has no choice but to change his terms in English accordingly.

¹ Trench's Synonyms of the New Testament, p. 13.

This necessity may have operated on our translators, I may observe by the way, but still to the damage of the argument, in rendering the word ἐργάσεσθε by “labour,” in St. John vi. 27; and ἐργαζόμεθα by “work,” in verse 28; ἐργάσεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην, κ.τ.λ. “labour not for the meat that perisheth;” τί ποιούμεν, ἵνα ἐργαζόμεθα τὰ ἔργα τοῦ Θεοῦ; “What shall we do that we might work the works of God?” The connection of the two verses would have been better perceived had they run thus, “*Work* not (for) the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed. Then said they unto him, what shall we do, that we might *work* the *works* of God?”

But there is in this case an intrinsic difficulty, as I have said, in dealing with the word ἐργάζομαι; which, in its construction in the two verses, is not exactly met either by the word “work” or “labour,” taken alone.

There is a similar one in rendering passages where a simple and compound form presents itself in the Greek, which admits of no corresponding terms in English; as 2 Cor. iii. 2, “Ye are our epistle,” ἐπιστολή—γινωσκομένη καὶ ἀναγινωσκομένη—“known and read” is our translation;—where the term “read” has no relation to the term “known;” whereas ἀναγινωσκομένη has a close relation to γινωσκομένη, the form of the preposition ἀνὰ being repetition—“known and re-known”—studied over and over again.

The like remark, though more faintly, applies to Philip’s question to the eunuch, γινώσκεις ἃ ἀναγινώσκεις; Acts viii. 30, Knowest thou what thou art taking such careful knowledge of in reading? ¹

There is, however, a *peculiarity* in instances of this kind. In *general*, I repeat, the argument of Scripture, and especially of St. Paul, suffers by a change of phrase in the

¹ See Paper on the Study of the Greek Text of the New Testament in the Christian Remembrancer, No. LX. 1848, by P. Freeman.

English, where there is none in the Greek ; and often, too, suffers where there is no need of it arising out of any idiosyncrasy of language. Sometimes indeed the variation may be trifling ; but still it is, pro tanto, a defect,—an impediment to a right understanding of the sacred author. Thus, to take the simplest case of all:—we find the proper name of the same party not always expressed by the same letters in different places where it occurs, to the perplexity and confusion of the mere English reader, who may not recognise the same individual under the two appellations. *Μάρκος* is written Mark in the Acts four times (for so many times it occurs), xii. 12, 25, xv. 37, 39. In the Epistle to the Collossians iv. 10, it is written Marcus. In the 2nd Epistle to Timothy iv. 11, again Mark. In the Epistle to Philemon, 24, Marcus ; and Marcus in the 1st Epistle of Peter, v. 13. *Τιμόθεος* is written, in Acts xvi. 1, Timotheus—so also in Romans xvi. 21, and 1st Cor. xvi. 10. But in 2nd Cor. i. 1, it is written Timothy, and in verse 19, of the same chapter, Timotheus ; and again in 1st Tim. i. 2, Timothy ; and in 2nd Tim. i. 2, the same. It is obvious that inconvenience may result from this kind of irregularity, and without any corresponding advantage.

The first chapter of St. Paul's Epistle to the Romans is occupied in convicting the Gentile of sinfulness, such as would make a Saviour necessary for him, and the scheme of salvation which St. Paul was about to unfold, welcome. He had sinned against knowledge, such as it was, and was therefore *ἀναπολόγητος*, “without excuse,” say our translators (i. 20).

The second chapter is occupied in convicting the Jew of sinfulness, no less ; such as would make a Saviour equally necessary for him, and the Gospel equally valuable to him. He too had sinned against knowledge, and was therefore, like the Gentile, *ἀναπολόγητος* (ii. 1), “inexcusable,” say our translators here.

But it would have been better to have translated the

same word in both places exactly alike; either in both, "without excuse," or in both "inexcusable"; St. Paul having, probably, repeated the word deliberately, and with the very design to make the drift of his argument more distinctly seen. The inconvenience indeed does not happen to be, in this case, flagrant, and may be thought trivial; but still the instance serves to illustrate my observation, and to convey to you some notion, however faint, of the injury St. Paul's reasoning sometimes sustains in our translation from an insufficient adherence to identity of terms.

Another instance, of about the same amount of importance, presents itself in our version of the 12th and 13th verses of the 15th chapter of St. Paul's Epistle to the Romans: "And again, Esaias saith, there shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles *trust*. Now the God of *hope* fill you with all joy," &c. Our translators apparently having been led to use the word "trust," in the 12th verse, and "hope," in the 13th for the sake of euphony; the one term following so close upon the other. But in the Greek it runs, ἐν αὐτῷ ἔθνη ἐλπιοῦσιν. Ὁ δὲ Θεὸς τῆς ἐλπίδος πληρῶσαι ὑμᾶς, κ. τ. λ. "in him shall the Gentiles *hope*. Now the God of *hope* fill you," &c., the Apostle rescuing the word, and following up the quotation from Isaiah, contained in the former verse, by a comment of his own; ¹ the connection *marked* in the Greek, *faint* in the English.

Another example, of much the same character, is found in our translation of the 6th and 7th verses of the second chapter of the 2nd Epistle to the Thessalonians (noticed, like the last, by Professor Scholefield, in the appendix to his "Hints for an Improved Translation of the New Testament," p. 32). "And now ye know what *withholdeth*, that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now *letteth* will

¹ Professor Scholefield's Appendix to "Hints for an Improved Translation," &c., p. 16.

let, until he be taken out of the way." Such is our version ; τὸ κατέχον is the Greek, rendered "what withholdeth," ὁ κατέχων, which immediately follows, rendered "he who letteth." But in a passage of such interest, and brought so constantly into debate, it is a matter of the utmost importance to have the version faithful ; and if "withhold" is to be the word in the beginning of the sentence, it should be retained in the end of it.

But we have much stronger proof than this of the inconvenience which results from a want of adherence to identity of terms in our translation. For the Apostle, having laid his foundation, as I have said, of the sinfulness of man, whether Greek or Jew, in the first two chapters of his Epistle to the Romans, proceeds in the third to propound the grand specific, the doctrine of righteousness by faith without the law (iii. 22) ; and attempts to abate the Jewish jealousy, to which such announcement was likely to give rise, in the 4th chapter, by demonstrating that, even in Abraham's case, it was the *faith* that was *reckoned* for *righteousness*. Now the emphasis with which St. Paul labours this single point, the *faith* and the *reckoning* of it, all the chapters through, will be evident at once to one who looks at the Greek ; for he will at once see that the constant recurrence of the two terms, πίστις and λογίζομαι, were the hinges of the whole. But how far less forcibly would this idea be presented to his mind in the English version ! where, instead of a constant recurrence of two words, he encounters "believed," "unbelief," "faith," "counted," "reckoned," "imputed" : as though the translators, instead of repeating (as they should have done), were anxious to vary their terms, and so to blind the reader to the question before them. And, as a further illustration of my argument, I would refer by way of parenthesis to the translation of this same word, λογίζομαι, in 1 Pet. v. 12, "By Silvanus, a faithful brother unto you, as I *suppose*," ὡς λογίζομαι, "I have written," casting, as it were, an impu-

tation on Silvanus, when λογίζομαι elsewhere has meanings assigned to it so much more to the purpose; *e.g.* in Rom. viii. 18—"For I reckon that the sufferings of this present time," &c., λογίζομαι γάρ, κ. τ. λ.

Nor have we done yet. In the fifth chapter, the Apostle shows that there is room for *exultation* in this new covenant; and even much greater *exultation* than in the old (if that would reconcile it to the Jew, whose laws had been hitherto a subject of so much exultation to him);—and this idea of *exultation* pervades St. Paul's reasoning, who marks it by cleaving stedfastly to the same word still, as a key note: ἴδε, σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπαναπαύῃ τῷ νόμῳ, καὶ καυχᾶσαι ἐν Θεῷ (ii. 17); ποῦ οὖν ἡ καύχησις (iii. 27); εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα (iv. 2), in all which passages the law is the subject of exultation; καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ (v. 2); ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν (v. 3); οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (v. 11), in all which passages the Gospel is represented, in its turn, as an equally fit subject for exultation. The leading idea of ἡ καύχησις is the more apparent, if we include, as we must, from verse 6 to verse 11, ch. v. in a parenthesis; for St. Paul, after his manner of "going off at a word," is led by the expression "love of God," which drops from him at verse 5, to enlarge on this new thought till verse 11, when he resumes the subject of the καύχησις; the οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ of verse 11 being coupled on with the previous καυχώμεθα ἐν ταῖς θλίψεσιν of verse 3. But the thread of St. Paul's reasoning, which I have thus traced, is rendered very much less discernible in the English than in the Greek, by the same defect as before; namely, non-adherence to a *uniform* translation of the same word. Thus, whilst καύχησις, in the form of a substantive, or καυχᾶσθαι, in the form of a verb, stands in all the passages I have cited in the Greek; in the English we have:—

ii. 17. "Thou restest in the law, and makest thy *boast* of God."

iii. 27. "Where is *boasting*?"

iv. 2. "If Abraham were justified by works, he hath whereof to *glory*."

v. 2. "*Rejoice* in hope of the glory of God."

v. 3. "And not only so, but we *glory* in tribulation also."

v. 11. "And not only so, but we also *joy* in God, through our Lord Jesus Christ."

So that we are here ringing the changes on "to boast," "to glory," "to rejoice," "to joy;" instead of adhering to one and the same term only.

Take another instance, and a somewhat more simple one than the last. In the 2nd chapter of the 2nd Epistle to the Corinthians, St. Paul, having touched upon the vast responsibility of the charge committed to those who had to publish the Gospel, which might turn out a savour of life or of death, suddenly exclaims, "And who is sufficient for these things?" v. 16, καὶ πρὸς ταῦτα τίς ἱκανός; He then introduces some parenthetical matter, and does not return an answer to this question till verses 5 and 6 of the next chapter, which in our translation stand, "not that we are *sufficient* of ourselves to think anything as of ourselves, but our *sufficiency* is of God." So far well; the ἱκανός and ἱκανότης still rendered, as before, "sufficient" and "sufficiency." But not so the next clause, where it is even still more important that the same rendering should have been preserved, in order to the due conveyance of St. Paul's reasoning; ὅς καὶ ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης being translated "who also hath made us *able* ministers of the new testament,"—the relation which ἱκάνωσεν in the reply bears to ἱκανός in the question entirely overlooked.

You will easily conceive how readily a delicate argument, one difficult to detect or to accompany (such as St. Paul's occasionally is), may take damage by such neglect of the peculiar phraseology in which it is conveyed; and how often a close attention to the original text would thus preclude the necessity of a commentator.

Nor is this all the inconvenience which results from such change of terms in translating the same original word. The Epistle to the Ephesians, and that to the Colossians, appear to have been transmitted to their respective Churches by the same messenger—by Tychicus.¹ Thus written by the same person, at the same time, on the same subject, and sent by the same hand, it might be expected (argues Dr. Paley in his *Horæ Paulinæ*), that they would betray a closer resemblance of style and doctrine, than other letters of distant date, as adapted to different occasions. “In particular, that we might look for many of the same expressions, and sometimes for whole sentences being alike, since such expressions and sentences would be repeated in the second letter (whichever that was), as yet fresh in the author’s mind, from the writing of the first.” And such repetitions, accordingly, he actually finds;—manifest enough, certainly, in the English, but more manifest in the Greek. For where, *e. g.*, the term “working” occurs in the one Epistle, and “operation” in the other, the original has *ἐνέργεια* in both; and where “lowliness” is in the one, and “humbleness of mind” in the other, the original has *ταπεινοφροσύνη* in both; and where “love” is in the one, and “charity” in the other, the original has *ἀγάπη* in both; and where “compacted” is in the one, and “knit together” in the other, the original has *συμβιβάζομενον* in both;—and so on.²

Doubtless our translators could not have contemplated that this inadvertence of theirs in the use of terms,—nay, probably not inadvertence, but deliberate choice of them, for the purpose of avoiding a repetition of the same word, which they might consider inelegant,—was actually weakening the evidence for the truth of the documents themselves. It was impossible they should have thought of this, unless they had foreseen Dr. Paley’s argument, and the conclusion he was to draw from identity of expressions.

¹ Comp. Ephes. vi. 21, 22. Coloss. iv. 7-9.

² Comp. Ephes. i. 19; iii. 7, 17; iv. 2, 16, and Col. ii. 12, 19, 23; iii. 12, 14.

But the whole subject serves to show that the original text contains a *volume* of conclusions within it, and will give them out to diligent searchers of it; which no version, with all its commentators upon it, does, or can do.

I said it was a feature characteristic of St. Paul's style, "to go *off at a word*" (to adopt the language of Dr. Paley), and a feature of it which we must keep in sight in order to understand him. Some expression or other, incidentally dropped in the course of an eager argument, diverts him from the prosecution of it for a season, and a parenthesis ensues,—sometimes brief, but occasionally perhaps, occupying entire chapters. And I may here observe, in passing, that this peculiarity in St. Paul's manner of writing is remarkable also in the Epistle to the Hebrews; a circumstance, again, tending very decidedly to fix that Apostle as the author of the Epistle. Witness the whole of the sixth chapter, which is a parenthesis. "The food of babes," touched on at the close of the fifth chapter, leading the writer to enlarge on "the principles of the doctrine of Christ," in the sixth—the strong meat, which the perfect—the *τέλειοι*—only were capable of digesting,—viz. the exposition of the mystical character of Melchizedek,—resumed in the seventh:¹ the perspicuity of the reasoning meanwhile, on these occasions, very greatly depending on the limits of the inserted clause being distinctly ascertained and marked. But those limits are often much more discoverable in the original than in the translation. The word which suggests the excursus, or the word which serves, perhaps, as a cue (if I may so speak), and supplies the link by which what precedes the parenthesis is coupled with what follows it, is apt to strike the mind more in the original than in the English version: perhaps its *collocation* (owing to the different grammatical structure of the language), or perhaps its *greater novelty*, as compared with a vernacular and familiar word, producing this effect upon us.

¹ See Dr. Mill's *Prælectio Theologica*, p. 10.

I think the 3rd chapter of the 1st Epistle to the Corinthians will furnish an instance of the former kind, where the force of collocation in the original is very much lost in the translation. St. Paul is abating the value set on the rival teachers, by referring all the good they did, whatever it was, to God. "I have planted," says he, "Apollos watered, but God gave the increase. So then neither is he that planteth anything, neither he that watereth, but God that giveth the increase"—*ἀλλ' ὁ αὐξάνων Θεός*—the weighty word closing the sentence in the Greek. And accordingly St. Paul goes off at this word in a parenthesis from v. 8 down to v. 21, where he returns to his main purpose. "Therefore let no (one) glory in *men*,"—"*Ὡστε μηδὲς καυχάσθω ἐν ἀνθρώποις*—the emphasis thrown on *ἀνθρώποις*, as contrasting with *Θεός* the word from which he had started, and the word which he had been repeating again and again all the parenthesis through, giving it all accumulation of weight, by placing it constantly in the prominent position of the sentence where it appears, and by still using the word itself, and no substitute for it, or pronoun: meanwhile sinking the word "man," till this parenthesis, full of the Godhead, should be complete, and he could overwhelm "man" and man's pretensions, as exhibited in the persons of these rival teachers, when he at length reaches their case in v. 21. *Θεοῦ γὰρ ἔσμεν συνεργοί· Θεοῦ γεώργιον Θεοῦ οἰκοδομὴ ἔστε. Κατὰ τὴν χάριν τοῦ Θεοῦ τὴν δοθεῖσάν μοι.—Οὐκ οἶδατε, ὅτι ναὸς Θεοῦ ἔστε, καὶ τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν; εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ τοῦτον ὁ Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ ἅγιός ἐστιν, οἰτινὲς ἔστε ὑμεῖς.* Just as in St. Matthew x. 30, 31, the *collocation* of *ὑμεῖς* gives a force to the passage comparatively lost in the English: *Ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσὶ. Μὴ οὖν φοβηθῆτε· πολλῶν στρουθίων διαφέρετε ὑμεῖς.* "But of *you*—the hairs of the head are all numbered,—fear not therefore, of more value than many sparrows are *ye*." Then after all this, as I said, comes the—"*Ὡστε μηδὲς καυχάσθω ἐν ἀνθρώποις*—the distant consequent of

Ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν· ἀλλ' ὁ Θεὸς ἠΐξανεν. Ὡστε οὔτε ὁ φυτεύων ἐστὶ τι, οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων Θεός. Though it may be added, by the way, that the reasoning in the chapter does not suffer in our version, simply by the less careful collocation of the word *God* than that of Θεός in the Greek, but by the gratuitous introduction of the word “man” again and again, previous to v. 21; till which verse there is no authority for it in the Greek, and to which verse it ought to have been reserved in the English.

In v. 8. “and every *man* shall receive,”—in the Greek,
ἐκαστος δὲ λήψεται.

v. 10. “let every *man* take heed,”—in the Greek,
ἐκαστος δὲ βλέπω.

v. 11. “For other foundation can no *man* lay,”—in the Greek, Θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι.

v. 12. “Now if any *man* build upon this foundation,”—in the Greek, Εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον τοῦτον.

v. 13. “Every *man's* work shall be made manifest,”—in the Greek, Ἐκάστου τὸ ἔργον φανερόν γενήσεται.

In the same. “the fire shall try every *man's* work,”—in the Greek, ἐκάστου τὸ ἔργον, . . . τὸ πῦρ δοκιμάσει.

v. 14. “If any *man's* work abide,”—in the Greek, Εἴ τις τὸ ἔργον μένει.

v. 17. “If any *man* defile the temple of God,”—in the Greek, Εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει.

v. 18. “Let no *man* deceive himself,”—in the Greek, Μηδεὶς ἑαυτὸν ἐξαπατάτω.

In the same. “If any *man* among you seemeth to be wise,”—in the Greek, εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν.

And finally, even in v. 21 itself, “Therefore let no *man* glory in men,”—in the Greek, Ὡστε μηδεὶς καυχάσθω ἐν ἀνθρώποις, when for the first time ἄνθρωπος occurs in the Greek.

The contrast of the Θεός of verse 7, and the ἄνθρωπος of verse 21, is greatly weakened by this frequent unauthorised

insertion of the word “man” in the English version, all through the intervening parenthesis.

The passage, however, considered in this aspect, is an instance of a species of defect in our translation which I have already noticed, viz., the introduction of terms into the text without authority.

As an instance of the latter case which I named, where a word which precedes a parenthesis is repeated in a sentence which follows it, and thus presents itself—and is meant to present itself—as the connecting link of the reasoning; take Rom. viii. 1, where the word *κατάκριμα* is the word to look to. Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ, μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ Πνεῦμα. “There is therefore now no *condemnation* to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.” Where St. Paul, I apprehend, having cleared away objections to the Gospel scheme in chapters six and seven, now reverts to the glorious consequences of that scheme, as set forth in chapter five more especially, and shows that he is reverting to it, by taking up again the very word he had there used repeatedly,—*κατάκριμα*. Τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς εἰς κατάκριμα· τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα (v. 16); ἄρα οὖν ὡς δι’ ἑνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτω καὶ δι’ ἑνὸς δικαιώματος, εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς (v. 18), being the language of that chapter. Accordingly, he now, as it were, resumes the subject, saying, “Well then, as I was observing some time ago,” οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ, κ. τ. λ. (viii. 1). After which he proceeds with his argument.

Now it is true that in this instance the word “condemnation” is uniformly preserved as the translation of *κατάκριμα*, and that here, therefore, the reasoning of the Apostle does not suffer by a want of steadiness to the use of terms in the English version. Yet I am sure that the word “condemnation” would not strike the reader as the *key-note* of the construction of the passage (supposing I

am right in the construction), as the word *κατάκριμα* would ; nor would he be put by it upon detecting the anatomy and articulation of these chapters, and therefore upon mastering their meaning, as he would with the Greek before him.

These remarks on the advantage of reading the Scriptures in the original languages, though very far from exhausting the subject, may suffice to support the recommendation to do so, and to satisfy you that, possessed of a knowledge of these languages yourselves, you may dispense with much subordinate help that you would otherwise be obliged to cumber yourselves with ; to say nothing of the greater *freshness* which the study of the Scriptures would have for you when thus pursued.

II. The next suggestion as to your reading which I will venture to offer is this,—that however circumstances may induce you to dwell at any particular time on one book of Scripture, or one text of Scripture, more than another, you should make a practice of reading the Bible frequently *through*,—the several books of which it is composed successively in their order—a practice which I am convinced you will find advantageous in various ways. A *volume* of knowledge, an intimacy with your *whole* subject, will thus gradually accumulate upon you, which will open difficulties, clear up contradictions, account for dark sayings, bring to light hidden truths, in subsequent books, as you approach them in their turn ; for which no mere commentator on those books will provide a substitute. And there can be little doubt that the comparatively imperfect knowledge of the *Bible history* which, it may be feared, would be found even amongst the regular attendants on our Sunday Services, would be the result of hearing the Scriptures read to them piecemeal ; the chapters for the week-day Services not reaching them, and thus the continuity of the whole being disturbed and broken. But by reading the Bible *through*, you will see the working of God's providence gradually un-

folding itself, far more distinctly than anybody can point it out to you,—the dawn—the day—the perfect day. You will trace the fortunes of the several tribes, as they expand under the guiding hand of God, from the individual sons of Jacob, their progenitor; or of other nations or confederations of men as they gradually and at intervals develope themselves out of small beginnings: appearing, disappearing, and reappearing, as the history advances; such as the Moabites and the Ammonites, in the former class; the Rechabites in the latter.

You will note the slow, but sure, method in which God lets events work to the punishment of disobedience, and the fulfilling of His will, in the circumstances which pave the way to the division of the kingdoms of Israel and Judah. Again, you will observe the quiet and natural manner (so to speak) in which the former kingdom became reduced and impoverished, and the latter kingdom comparatively strengthened and established, by the idolatry of the one, and the comparative godliness of the other, so long as godly it was;¹ the whole, a most remarkable illustration of the precept, that righteousness exalteth a nation, and that sin is its reproach.

You will observe, through the Books of Samuel, that most interesting portion of the Old Testament, the gradual, the almost imperceptible rise of the fortunes of David, and the corresponding, contemporaneous declension of the fortunes of Saul—both brought about by a series of incidents, easy and unconstrained, one consecutively following another, as those of our own lives or times,—yet, under the delicate influence of God's good Providence, guiding them to given ends. And you will trace, with no less curiosity, in those books, and in the Books of Kings, the slow, yet sure, developement of the curse on Eli's house; which, dating from that old man's sin in winking at the wickedness of

¹ See Hosea i. 7, with Bishop Horsley's note in Mant and D'Oyley's Bible.

his children, Priests as they were, and taking centuries for its full accomplishment, found its issue in the deposition of his race from the sacerdotal office, and the elevation to it of the rival line (1 Kings ii. 35).

You will mark, with deep emotion, whilst pursuing your way through this portion of Scripture, in the comparative annals of the royal houses of Judah and of Israel, the difference of a line on which God's blessing abides, and one on which it rests not: "I will make *David* an house; I will set up his seed after him" (2 Sam. vii. 11, 12), being God's language to the one family; "I will bring evil upon the house of *Jeroboam*, who did sin, and made Israel to sin" (1 Kings xiv. 10, 16), being His language to the other family. And accordingly you will perceive, whilst reading the Scriptures thus consecutively, that though the succession to the throne of *Israel* was broken over and over again—though treasons and disasters of all kinds were ever troubling it, and staining it with blood—the succession to the throne of *Judah* went on in regular order, son following father (so and so "his son reigned in his stead," being the close of the history of every reign), and events which might have been expected to shake the series, still overruled; the whole a memorable encouragement to a virtuous stock, still to make God their friend, for their posterity's sake as well as their own; and a signal example to the scoffer, that a *providential grace* may descend in a given succession—be it a succession of Priests, royal or apostolical—not the less real, because no miraculous interference characterises the dispensation, or announces that the secret escort of God's good-will attends silently on its march.

You will further have to remark, whilst following up the same systematic study, the progressive developement of the future Saviour—from Genesis to Malachi—as a governing feature of the Old Testament, ever more and more pronounced as it extends; insomuch, that such consecutive reading alone seems enough to confound any man who pro-

posed to write a scripture history without giving that feature in it a most prominent place—to bear him entirely down, by its influence, in his scheme of interpretation, if he had overlooked it, and to lead him to reflect, long before he had reached the end of his work (it is strange that it should not have had this effect on some modern compilers of scripture history), that he had started on a false principle in the beginning of it, when he did not take it fully into account.

You will further be led, by this practice of reading the Scriptures consecutively, to observe the several successive stages of the Gospel, considered as an integral revelation, till it attained the *perfectness* in which we now enjoy it. Traces of it, though only traces, in the Levitical Law; more of it disclosed in the Psalms; still more in the Prophets, and in Isaiah, more especially, from whom alone it would not be difficult to extract every particular of the Gospel scheme (or nearly every particular), now that we know how to look for them. The veil still further drawn aside in the Gospels, which contain indeed the elements of all the evangelical doctrines; though even yet, there were many things up to our Lord's very death, which He would not fully declare, because the disciples could not bear them then; and, finally, the complete confession of the whole mystery in the Epistles, the Comforter now filling up the revelation which the Son had left imperfect; the Son expressly yielding up the consummation of it to Him, who was to be the final guide, not into partial, but into *all* truth; and this, one cause why it was expedient for mankind that even Christ should go away, and let His place be taken by another.

Certainly a man would miss a very great deal of insight into Scripture, though he should be a daily reader of it, whose method of reading was desultory instead of progressive and systematic, as I propose. He would take up the latter books of Scripture, without having his mind duly prepared by the previous ones to appreciate them properly;

he would not be in a condition to catch hints—to supply omissions—to estimate accessions of knowledge successively ministered to him. The Bible would be to him a collection of tracts; inspired, indeed—but a collection of tracts, instead of a continuous volume to be unrolled.

Nor could this systematic and consecutive perusal of the Scriptures themselves be supplied by the substitution of any *scripture history*, as such works are called—any compendium formed upon Scripture, however well done. For the very points which arrest the attention in the Scriptures themselves, thus read, and from which the reader draws his conclusions, and catches glimpses, from time to time, into the religious and social relations of the Jews at given periods, and the changes they underwent at intervals, are just the very points that such a compendium would, probably, overlook. They would turn, perhaps, upon a word or two, which an ordinary compiler might think trivial; a date—a number—the name of a peculiar spot—the nature of a weapon, or the like.

It might appear, for instance, in one book of Scripture, that such an Israelite, at such a time, fought with an ox-goad; another, at another time, with a sling; a third made for himself a dagger; a fourth used his *hands* and *rent* his enemy. Such trifling incidents, I say, might not attract the notice of the compiler, or be thought worthy of record; but the consecutive reader of the Scriptures themselves would discover, that they are all straws which tell the same wind, that they fall in with the history of subsequent books, which inform us that the Philistines allowed no *smith* to dwell amongst the Israelites, lest they should make themselves arms; and were, in fact, so many indications of the general, civil, and political condition of the Israelites at the moment—a condition indicating the fulfilment of that prophetic threat which God had uttered, when they first took possession of the land, under Joshua; that if they should,

in any wise, cleave unto the remnant of the nations which occupied it, instead of driving them out, they should become scourges in their sides, and thorns in their eyes.

So again, it might appear from one book of Scripture that an inconsiderable town—the town of Libnah—took advantage of a rebellion of the Edomites to revolt against Judah also. The whole story is told in some score words in a Book of Kings, or of Chronicles; and such an incident would be very unlikely to be retained in any scripture history as a compendium, the fact being, as it should seem, so casual and unimportant. But a diligent reader of the previous and subsequent parts of Scripture would find this trivial incident pregnant with great conclusions. He would remember that Libnah was a city of the priests, and he would perceive that the revolt was a revolt of the Church, in consequence of the setting-up of idolatry by the State; insomuch, that in the third generation from that time the Church effected a change in the dynasty, and dislodged the usurper.

III. The next suggestion, with respect to your method of reading the Scriptures, which I will offer, is this,—that it may be well to read them with a view to some *particular inquiry*, with a view to clear up some *peculiar question* of interest which you can create for yourselves, no matter what.

Warburton, for instance, we may suppose, read them with an eye to discover the knowledge the Jews had, at the several periods of their history, of a future state.

Waterland read them with an eye to vindicate the difficulties contained in them from the objections of infidels and deists.

Bochart read them with an eye to their geography and natural history.

Bishops Taylor and Sanderson read them with an eye to find in them the solution of cases of conscience.

Davison read them with an eye to the concurrent development of prophecy, temporal and spiritual.

Bishop Jebb read them to extend the principle of Hebrew parallelism. Bishop Lowth read them with an eye to establish it.

Bishop Heber read them with an eye to correct the defects and supply the omissions of Calmet.

But in all these cases, sure I am, that the parties acquired a far more thorough acquaintance with the Scriptures in general—the various funds of knowledge contained in them even on subjects entirely independent of the one they happened to be pursuing—than if they had read them without any *special* purpose at all, and only with the intention of gaining from them all the information they could, of whatever kind.

Whether it may be from the keen interest an object of this kind imparts to the mind of the inquirer, quickening it and enabling it to penetrate the scripture history better, and to see in it constantly an understructure which is not less precious than the surface, I know not. But I am convinced that if any parish priest, who has employed himself diligently in such a scriptural investigation as I have imagined, would refer to the sermons written for his people during that period, he would discover in them collateral effects of that inquiry; an influence proceeding from it, which must have given those sermons more force and fulness than they would have had under other circumstances, and had he not been so engaged; the “instructed scribe” would have been more manifest in them; the profiting of the clerical student would have been more apparent unto all.

Of course, the great object of reading our Bible—to make us better men ourselves, and to fit us for making others the same—is a devotional end. But the plan I am advocating in no way detracts from the *moral* and *religious*

benefits that bless our holy labour; but by stimulating the powers of the mind, opening the understanding (as it were) to understand the Scriptures, it only makes every good impression to be derived therefrom more profound, fulfilling in some degree the Apostle's injunction, "Give *attendance* to reading," — *πρόσεχε τῇ ἀναγνώσει* (1 Tim. iv. 13).

LECTURE III.

2.—ON THE READING OF THE PARISH PRIEST.

MY last Lecture consisted exclusively of suggestions with respect to the best manner of reading the *Scriptures*. But though the Scriptures must be the main study of the Minister of God—and indeed are in themselves an exhaustless study—he will have occasion to read other works too, with a reference to establish the truth of the Scriptures; to illustrate the doctrines of the Scriptures; and to reduce to practice the ritual of the Scriptures. And here it would be easy (as I have already observed) to produce a list of writers upon evidences, articles of faith, sacraments, ceremonial, ecclesiastical government and discipline, enough to stagger any student, however hardy; for such a list might comprise all the great theological names of Christendom. But my object is still to simplify the study of divinity; to relieve you from a profusion of guides; and to recommend *principles* of reading, which may supersede the necessity for struggling with whole libraries; and at the same time make you much sounder divines than if you did. My counsel, therefore, is this—to *direct your reading, as far as possible, TO ORIGINAL AUTHORITIES*;¹ to go at once to the fountain-head, which is fresh, though the approach to it may be rough and rugged. “Qui divino theologiæ studio operam datis,” says the immortal Bishop Pearson, in one of the Conciones addressed to the clergy from the pulpit of our own university, contained in his most valuable “Minor

¹ Juvat integros accedere fontes,
Atque inde haurire.—LUCRETIVS.

Theological Works," recently published—"qui chartis potissimum sacris impallescit; qui venerandum Sacerdotis officium aut occupatis aut ambitis; qui tremendam animarum curam suscepturi estis; excutite præsentis sæculi pruritum; fugite affectatam novitatem; quod fuit ab initio quærite; fontes consulite; ad antiquitatem confugite; ad sacros Patres redite; ad ecclesiam primitivam respicite; i. e., ut cum propheta nostro loquar, Interrogate de semitis antiquis." (Concio i. 2, p. 6.) "Ye who are devoting your labours to the divine study of theology; who are growing pale over the sacred Scriptures above all; who either already fill the venerable office of the priesthood, or aspire to doing so; who are about to undertake the tremendous care of souls;—rid yourselves of that itch of the present times; flee from that love of novelty which besets us; seek after that which was from the beginning; take counsel at the fountain-head; have recourse to antiquity; return to the reverend Fathers; have respect to the primitive church;—that is (to use the words of the prophet, from whom I have taken my text), 'Ask for the old paths.'"

Nor is it I who thus advise you, nor even Bishop Pearson—perhaps the very foremost of our divines—but, as I apprehend, your Church herself, who does even more than advise: "Will you be diligent in prayers," says the Bishop, when you are about to be ordained priest—in a question now very frequently brought before your notice, but the reference to which must be considered wholesome so long as the obligation it conveys is so partially complied with—"Will you be diligent in prayers, and in reading of the Holy Scriptures, and in *such studies as help to the knowledge of the same?*" What those studies were meant to be being sufficiently manifest, not merely from the canon entitled "Concionatores," in the Canons of 1571,—the very year when our Articles were ratified—and which enjoins the preacher to propound nothing from the pulpit which is not

agreeable to the doctrine of the Old and New Testament, or which the *catholic Fathers and ancient Bishops* have not gathered out of that doctrine;—but actually from the language of the Ordination Office itself; in the preface to which it is expressly said—“It is evident unto all men diligently reading the Holy Scriptures and *ancient authors*, that from the Apostles’ time there have been these orders of ministers in Christ’s Church—bishops, priests, and deacons;” the subject itself demonstrating the Church’s interpretation of ancient authors to be those which had furnished evidence of the structure of the Primitive Church, which could be none other than the Primitive Fathers; and accordingly the preface itself encouraging the examination of these Fathers as illustrative of Holy Scripture, and assigning them as the authors she means, when, in the same service, she afterwards exacts of her candidates for holy orders, an application “to *such studies* as help” to the knowledge of Scripture.

After the Scriptures, then, I would exhort you to study the example of the *Primitive Church*, as the most likely to reflect the principles of the Apostles—the mouth-pieces of the Scriptures—with truth and safety; and the example of the *Primitive Church* you will find chiefly preserved in the writings of the PRIMITIVE FATHERS. Read, therefore, these—the Fathers of the first three centuries; at any rate, the Ecclesiastical History of Eusebius, which reduces them. Here you have an *original authority*, such as I propose to you. It is true, that in advising you to master the Fathers of the first three centuries, or even of the first two (which would, in some measure, answer the demand), I am advising you to no light task. I am quite aware that you might peruse a score of English books on as many subjects, ecclesiastical and theological, whilst you are examining thoroughly (and nothing short of a thorough examination is to be trusted) a single Father. But what of that? Having once made these Fathers your own (your study of

the *original Scriptures* having been already insisted on), you will have possessed yourselves of the very quarry from which all subsequent divines of any note have derived the best materials for their arguments (whatever might be the subject of them); and why should not you, being scholars, work it out for yourselves, without being under perpetual obligation to any man? Not to say that, having done so, you will be infinitely better qualified to derive advantage from the writings of our own great theologians, or from those of other countries; and, what is more, will be more able to appreciate your Prayer Book, which is the reflection of their teaching—a compendium of early tradition.

As I am constantly lecturing on the Fathers, whether in detail or otherwise, and impressing upon you their use in a hundred ways, I shall not think it necessary, on the present occasion, to do much more than *touch* upon some of the *chief* benefits which result from a study of them, in a very limited summary of those advantages; for very limited it must be, when it is comprised within a single Lecture. I shall not think it necessary, I say, on the present occasion, to do more than simply turn your attention, in a slight degree, to the resources of which you put yourselves in possession, by acquainting yourselves with primitive antiquity, or the history, structure, doctrines, and discipline of the Church, as it immediately proceeded from the hands of our blessed Lord and His Apostles; for to that it amounts.

I. In this case, should you have to defend your Church, or rather religion itself, against the *Infidel or Deist*, your knowledge of the Fathers would give you great advantage in so doing. You would be able to speak with some confidence on that difficult subject, the Canon of Scripture; you would be acquainted with the grounds on which our own Canon has been adopted; the care with which apocryphal writings were originally excluded; the very early date at which any particular book of Scripture, on which doubts may have been cast, was unquestionably received. You

would have it in your power to trace the establishment of the Canon, for the most part, up to the times when the delivery of the *Gospels* to the Church was a well-known event, and the means of determining their authenticity and genuineness were ample—insomuch that, numerous as were the Gospels in circulation, and frequently as they are quoted by the early writers, it is evident that four only were reckoned of authority, and those the four we possess; Irenæus, *e. g.*, giving a reason, why *four* and four only there should be, in the number of the cardinal points (a bad reason, no doubt, but conclusive as to the *fact*);¹ and Clement rejecting an assertion, as of no authority, because not contained in the four Gospels²—when again, the handwriting of the Apostles in the *Epistles* could be recognised by parties who could testify to it, or who had known those who could do so; perhaps the very *autographs* extant, for I think it is far from clear that the “*ipsæ authenticæ Apostolorum literæ*,” of which Tertullian speaks, as read in the churches of the Apostles in his day, were not those *autographs*:³ and when peculiar phrases, as well as the facts and doctrines contained in them in general, would be noted as characteristic of the Apostles, being fresh in the memory, or recent tradition of the Church; and which would thus serve to verify the authenticity and accuracy of the documents themselves: and when the controversy of the day, the very argument in which the Father would be engaged,—an argument perhaps to prove that such or such an heretical opinion was wholly unsupported by the authority of such or such an Apostle,—would lead him to take a survey of *all* the Epistles of that Apostle; and thus would be incidentally the means of informing us what Epistles, and what only, were understood by him to belong to that Apostle; and of enabling us, accordingly, to check our own Canon by his testimony.

¹ Iren. l. iii. c. 11, § 8.

² Stromat. l. iii. c. 13.

³ De Prescript. § 36; Bp. Kaye, p. 293, 3rd ed.; see Cyprian, Ep. iii. p. 8.

And all this you would be able to do, though you should not have read (what, nevertheless, it is very desirable that you should read) such books as "Jones on the Canon," or Lardner, or Paley, or Marsh. Moreover, you would be in a condition to affirm the general identity of the *text of Scripture*, as we now have it, with what it was in the first three centuries,—to enlarge upon the impossibility of mistake on this point, from the copious quotations from Scripture, amounting to chapter upon chapter, whether the New Testament or the Old, which the Fathers furnish; to give a reason for this reading, rather than that; for this omission rather than that redundancy. You would be ready to show that many of the objections to the truth of Revelation which the wits of modern times have prided themselves upon, are as old as the earliest heretics;—indeed, that the single Treatise of Origen against Celsus contains nearly all of them (nay, even down to those of the basest and coarsest kind), and that they have been refuted sixteen or seventeen hundred years ago. You would be in a condition to prove,—without having, perhaps, read one of the answers to Gibbon for instance, and only drawing upon your own resources,—that the early Christians, taken collectively, were not exclusively the pauper or the ignorant class which he would have them to be. That, on the contrary, there were amongst them numbers of men of far other pretensions;—those amongst them, for example, who could reason soundly, and even profoundly; who could, and did, apply the argument of analogy well and wisely, sometimes in a passing paragraph (one such, perhaps, suggested his great work to Bishop Butler), and sometimes in entire treatises. That many of them were scholars, of a very wide compass of reading, profane as well as sacred; indeed, that numerous fragments of classical authors, whose writings in general have perished, have been only saved through them. That many of them, again, were of a rank to have servants, nay, even large establishments, and were under the temptation

of all the more refined luxuries of life, and had to be reminded of the temperate use of riches;—the evidence of the class to which they belonged so much the more satisfactory, because only discovering itself through the Homilies thus incidentally addressed to the affluent of their body. That a very careful and long probation of the candidates for Baptism, before they were admitted to it, was a feature which thoroughly distinguished the Christian teachers from those of the schools of philosophy; who, as Origen urges against Celsus, were far less nice about their recruits. That ever afterwards, instead of any inclination evinced by the early Church to swell its numbers by netting in the refuse of the people, on easy, or any terms, there was a very free use of excommunication against heretics, schismatics, and libertines—so free a one¹ as to prove that the Church was far more anxious about the purity of her members, than their numerical amount; indeed, so stringent a use of it, as to call forth from Cyprian injunctions in mitigation of it; the interests of true religion, as he considered, requiring that such over-much severity should be relaxed.

You would be able to assert, without fear of contradiction (in spite of the insinuations of the sceptical historian to the contrary), that the Gospel had spread far and wide over the world, long and long before there was a suspicion even that the Roman Emperors were likely to become converts; nay, when there was a general apprehension amongst Christians that the Roman Empire would cease to exist, and that then Antichrist (of which a very indistinct notion was abroad) would come; and with it, still worse times than those they were actually experiencing. You will be able to expose the malice of his sneer, that it was strange so few men of science and literature should have taken any notice of the Gospel in their writings; by showing, as a *matter of fact*, that whilst eager in the pursuit of profane learning, they dismissed Christianity without examination, or a

¹ Tertull. de Pudicitia, c. 7.

thought cast on the Sacred Volume that described and explained it. It being the very complaint that Theophilus makes of his friend Autolycus, that he was so absorbed in his own studies, as not to be able to find time for those of so much deeper concern; and the same complaint which Justin makes respecting Crescens, the philosopher, who wrought his ejection from office, or abandonment of it, and his death.

You would oppose with truth and indignation to Mr. Gibbon's disparagement of the sufferings and character of the early martyrs,—a feature in him, indeed, which, as exhibiting itself in the case of Cyprian, is so gross as to have called forth the severe animadversions of philosophers of our own, who may be supposed to have had a natural leaning to him and his work;—you would oppose, I say, with truth and indignation to his disparagement of the sufferings and character of the early martyrs, the real facts of the case as collected by yourselves; and show, that the actual victims to the death were multitudes; their tortures, the most protracted and the most keen; and that besides this, the divisions of families, father against son, and son against father—the disruption of social relations—exclusive dealing—secret denouncements—the failing of men's hearts for fear of what was coming on them—were recorded features of the persecutions of those days, much too appalling to be left out of the account. You would have the means of proving, by examples, the little disposition there was in the parties to exaggerate their troubles; the air of truth and moderation which breathes in the language of the sufferers, or of their historians; the candid admission they made, for instance, that the magistrates dissuaded the Christians from *throwing away* their lives,—as it seemed to them they were doing,¹—the frank avowal that there were quarrels amongst the martyrs in prison;² and that there were persons who pro-

¹ Tertull. Scorpiace, § 11, p. 497.

² Ibid. ad Martyr. § 1, p. 137.

fessed Christianity simply to secure a livelihood.¹ You would notice their manner of appealing to contemporary miracles; the fearless appropriation they make of many of them; and yet the cautious and reserved way in which they lay claim to the highest of all, though still asserting a claim; and the stronger disposition they evince,—the temper of the people in those days leading to the distinction (for they were not in general so much disposed to dispute miracles, as to assign them to wrong agents),—to rest the cause on *prophecy* rather; and you would point out the very numerous minute prophecies, not usually observed, they bring together.

You would be capable of insisting, with great effect, on the evidence for the truth of the Gospel, which results from its elevation of the moral standard, wherever it made a lodgment; nothing being more remarkable than the contrast afforded by the gross and grievous vice of the heathen world, as represented by the Fathers, not in direct terms merely, but incidentally also; and the purity and carefulness Christianity began quickly to work in it, as evinced by the same authors, in the frequent discussions of their cases of conscience to be found in them; reaching even to the lawful use of apparel, of furniture, of feasts, and of laughter itself.²

You would have it in your power to tell of the confirmation the narrative of the New Testament, especially that of the Acts and Epistles, receives, from various touches, characteristic of the times, which transpire in the Fathers; where you find, for instance, the fear there was to lay hands on a Roman;³ the disposition of a governor to do the multitude a favour by an act of cruelty;⁴ the military watch set over the remains of the martyrs;⁵ the fierce hatred of

¹ Origen against Celsus, p. 53.

² Comp. the Apologies with 2nd book of the Pædagogus of Clemens Alexandrinus.

³ Reliq. Sacr. i. p. 286.

⁴ Ibid.

⁵ Euseb. Eccl. Hist. b. v. c. i.

the Jews against the Christians ; the way in which the sorcerers withstood the truth ;¹ the custom of praying on the shore ;² and the like.

II. Again, should you have to defend your Church against the *Socinians*, you would be able to affirm of your own knowledge, and with a confidence which no dissertations at secondhand can give you, that there is not a Father of the first three centuries who does not, in one shape or other, assert the Godhead of the Son ; nay, that they are much more concerned to prove His humanity than His divinity ; the heresies of the day taking that turn. You would enlarge upon their manner of reasoning ; produce their illustrations of this relationship of the Son to the Father (whether sound as illustrations or otherwise, but still) illustrations conveying, beyond a doubt, the unanimous opinion of the Primitive Church. You could expose the unlettered and superficial researches of a Priestley and his followers ; explain the method of reasoning in the Fathers, which might have misled such inquirers—I mean, particularly, the frequent use of the argumentum ad hominem, where they admit objections, for instance, against the dignity of their object of worship, for argument's sake, and reply to them simply by showing that they press with tenfold greater force on the system of the parties who advance them. You would draw attention to the fact that, in disputing with an infidel (as Origen, for example, disputes with Celsus), the Fathers consider every difficulty which the unbeliever can raise on the supposition of Jesus being God is a fair difficulty, is founded on a presumption which all Christians acknowledge at once as one of their leading tenets ; and that accordingly, it is imperative on them to find substantial answers to every adverse conclusion which may seem legitimately to follow from it.

You would account for expressions in those Fathers, of

¹ Tertullian, *Præscript. Hæret.* § 43.

² *Ibid.* ad Nationes, b. i. c. xiii. p. 50.

which Arians or Socinians might take advantage, by the loose phraseology in which theologians delivered themselves before controversy had rendered the language accurate; and administer the due corrective by producing other passages from the same Fathers, where the acknowledgment of the Godhead is unequivocal. And all this you could do, though you might not have read either Bull, or Waterland, or Horsley; however desirable it might be, and is, to strengthen yourselves, by observing the manner in which such men handle the facts, of which you nevertheless are in possession as well as they.

Then you would be in circumstances to estimate the force of the attacks made by these Socinians on the interpretation of passages in Scripture which trouble them. If, for instance, they would explain away the texts which seem to record the miraculous conception, you would remark that the first Fathers, one and all, affirmed it as the doctrine they had received from the Apostles; and that Justin Martyr was more likely to know what the doctrine was, than Mr. Belsham. If they would wrest a text from the direct support of the divinity of the Son, and pretend, for example, in 1 Cor. x. 9 (*Μηδὲ ἐκπειράζωμεν τὸν Χριστόν, καθὼς καὶ τινες αὐτῶν ἐπείρασαν, κ.τ.λ.*), that *Κύριον τὸν Θεόν* should be read instead of *Χριστόν*, thus withholding the guidance of the Israelites through the wilderness from Christ; and destroying the argument for His divinity, arising out of what is ascribed to *God* in the Old Testament, on that occasion, being ascribed to *Christ* here; you would observe to them, that the usual reading is the reading of Irenæus (iv. c. 27, § 4) at least. Or if they would substitute in Acts xx. 28 (*ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περιποιήσατο διὰ τοῦ ἰδίου αἵματος*), *Κυρίου* for *Θεοῦ*, as stumbling at a phrase so adverse to them as the blood of God, you would remark that Ignatius has the very same; probably deriving it from the Acts:¹ and many other of the Fathers, either the same or its

¹ Ep. ad Ephes. c. i. p. 12. See Burton, p. 14.

equivalent. Or, if they would contend that, in Rom. ix. 5 (ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας), the latter clause does not belong to ὁ Χριστὸς as the antecedent, you would remind them that Irenæus discovers himself to be of a different opinion, so does Tertullian, repeatedly; so does Cyprian, and so does Hippolytus.¹ And though Locke might be an abler man than any of them, or Wetstein a more learned, they are all, and especially all together, far better witnesses of the sense of the Primitive Church, and therefore of the probable sense of the Scriptures, than either Wetstein or Locke.

If that same party would not find the doctrine of the atonement on the cross in the texts usually thought to teach it, but would read and explain them after a fashion of their own; you would pronounce, without hesitation, that the Fathers rise up against them and condemn them here also. That, so far from suppressing that doctrine in passages which seem to plead for it, they actually find it in passages where its existence may be considered very doubtful. They see it in the 318 servants whom Abraham circumcised; in the *scarlet* thread of Rahab; in the cruciform spit of the Paschal Lamb; in the spreading of Moses' arms, when Israel fought with Amalek; in the staff of Moses, by which he wrought his miracles; in the tree planted by the water side, of the Psalmist: in short, that they make it the key to the explanation of the Old Testament, beyond every other.² And you would persuade yourselves that those who have only met with this principle of scriptural interpretation in Bishop Horne and the writers of his school, and have accustomed themselves to consider it a fanciful expedient of the eighteenth century from the resistance of the Socinians, will be disposed to contemplate it with more respect, at

¹ Irenæus, b. iii. c. 16, § 3; Tertullian, Adv. Prax. § 13, p. 507, § 15, p. 509; Cyprian, Testimon. ii. p. 289; Hippolytus, Contr. Noëtum, § 2, p. 7.

² Clem. Rom. § 12. Just. Mar. Dial. § 86 and 111.

least, when presented to them as a principle which received the sanction of the first and second centuries.

If these same persons would not admit the *personality* of the Holy Ghost, or His active *influence* upon the Church, you would still be in a condition to oppose to them an insuperable array of early authority. You would tell them that the Holy Ghost is described as “a Patre per Filium,” as “Consors substantiæ Patris,”¹ as “Dei villicus,” “Christi vicarius,”² as “Persona in suâ proprietate constituta,”³ and innumerable other terms only consistent with His character as a Person. And for the *offices* of the Holy Ghost, that He “directs discipline, reveals the Scripture, reforms the understanding, encourages to what is good.”⁴ That Divine grace is “the soul’s wings;”⁵ that the “treasure we bear in our earthen vessel is kept safe by the *dew* of the Holy Ghost.”⁶

III. Again. Should you be called upon to defend your Church in her government, discipline, services, and ritual, against the *Puritan and Dissenter*, you would still do it with much greater success when possessed of a knowledge of these selfsame original authorities. Indeed, this is the department of theology which has, perhaps, suffered beyond any other from the very imperfect acquaintance with sub-apostolic times, and the structure of the Church of those times, possessed by many who have undertaken to write popular commentaries on the New Testament, or to speak from the pulpit or the platform on its liberal and unrestricted spirit. For, whilst such persons will read the New Testament, and feel satisfied that no peculiar form of Church government, discipline, or ordinance is to be discovered in its text; others, who have mastered the ecclesiastical literature of the times next to the Apostles, and of

¹ Tertull. adv. Prax. § 3, 4.

² Ibid. de Præscript. Hæret. § 28, p. 212. ³ Ibid. adv. Prax. § 11.

⁴ De Virgin. vel. § 1. ⁵ Clem. Alex. Stromat. p. 690, Potter’s ed.

⁶ Quis Dives salvetur, xxxiv. p. 954.

the times next to *them*, will see in that text indications of a Church of a very definite structure; a phrase, or even a single expression, occurring in the sacred document will convey to them—prepared as their minds are to receive it in the fulness of its import—a whole picture, utterly lost as it is upon the others. And Scripture, which gives out its meaning in proportion to the appropriate knowledge of the party who searches it, will be as communicative to the one on these points as it will be reserved to the other: herein not differing from itself in its manner of teaching on many other questions, and those such as would by all be considered cardinal ones; even in these often imparting its information by hint and intimation, and leaving the *wise* servant to gather the character of his Master's commands by an exercise of thought and investigation on his own part.

And indeed, few can have failed to remark that the latitudinarian of our day at least,—the man who prides himself upon his large and liberal views of Church matters, the fruit, as he flatters himself, of superior parts and wider experience of the world—is really in the condition he is, most likely through a mere lack of close acquaintance with his subject: a subject requiring far too much investigation and research to suit his temperament. Of this he might convince himself, if, instead of dealing with theology, he would deal with law in the same loose manner, throw about his random speculations upon that subject, and watch their effect upon a learned bar.

Supposing you then to be conversant with the primitive Fathers, there would be no absolute necessity, (however, desirable from other considerations when leisure admits;) but there would be no absolute necessity for your reading Beveridge, or Comber, or Wheatley, Brett, or Palmer, or Bailey, for you would have in your own keeping the staple material which gives, even to those authors, their chief worth; and having a thorough knowledge of your

own cause, you might be your own counsel. For you would be prepared to affirm—without any misgiving about the competency of your authority to speak on the subject—that the three orders, of bishop, priest, and deacon, did most assuredly obtain in the first and second centuries in every Church of which adequate records remain, in Antioch, in Smyrna, in Ephesus, in Tralles, in Philippi, in Magnesia, in Corinth, in Lyons, in Rome, in Alexandria, in Carthage, in Jerusalem—Churches remote from one another; governed therefore by the same regimen, because deriving it from one common and sacred source. And you will naturally exclaim with Hooker—because you will have gathered your conviction from knowledge drawn from the same source—a very strange thing it is, that a discipline which the Puritan maintains to be taught by Christ and His Apostles in the Word of God should never have obtained, by any chance, in any Church, till Calvin came; whilst the discipline it opposes has been established in all Churches and in all ages, no Church ever perceiving the Word of God to be against it.¹

You would be able not only to assert from authority the succession of these orders in all the Churches, but actually to trace it in several; the very names of the bishops down from the Apostles' times to the time of the Father who records them, and through them the Divine commission, the power of the keys, conveyed to the ministers of those Churches.

You would fearlessly affirm the existence of an outline of a sober, acknowledged Liturgy, whether written or not (as opposed to extemporaneous effusions), for public worship in the Primitive Church, as noticeable in one of the earliest of the Fathers, Justin Martyr; hints still of stated regular forms for the administration of the Eucharist, of Baptism, of Confirmation, of Visitation of the Sick, of Marriage, as observable in other Fathers—in Irenæus, in

¹ See Pref. to the Eccles. Polity, § 4, p. 153, 8vo edit.

Tertullian, in Clemens, in Cyprian. And not only hints that forms there were, but fragments of those forms still preserved, now found embodied in the services of our Church—tests as it were of the general accordance of her services with those of the Primitive Church—tradition having delivered them in some degree, and in a very considerable degree also, down to us; the several stages of the verification being—the quotations made from them by the Primitive Fathers—the entire Liturgies preserved to us of a subsequent date, incorporating those quotations—the mediæval services of the Romish Church—and finally our present services substantially drawn from these latter, their errors and defects purged and purified.

You would be in a condition to maintain against these same ultra-latitudinarians, that not only is our Church justified in the use of Creeds, Ecclesiastical Canons, Rules of Faith, by primitive practice; but you would actually produce the substance of the early creeds, from the same original sources derived; and you would show that it is, in the main, that of our own Apostolic and Nicene Creeds; the manner in which the Apostles' Creed is first presented to us, itself indicating that its existence in the Church was *then* of long standing,—Rufinus in the 4th century (who gives it almost entire) actually reporting it as a tradition, that the Apostles composed it, each furnishing a clause, before they separated to preach the Gospel in all the world; in order that, all of them being provided with this one short formulary of faith, they might in no respect differ, one from the other, in the doctrine they taught, when their dispersion would have made conference impossible. And you will contend that a tradition of this kind, whatever may be its value in itself, could not have attached to the Apostles' Creed in the fourth century, unless the Church had, even then, been very long in possession of the creed. Nay, you would affirm, that some of the language of the *Athanasian* Creed is distinctly to be traced to the most primitive times,

[even to times prior to Augustine and the other authors to whom Dr. Waterland follows it up¹], as some of the heresies it is meant to guard us against, were, in those primitive times, beginning to be active; heresies which you would have it in your power expressly to designate, and to refer to the several clauses of the creed which they provoked.

Further, you would be competent to discuss the question of Infant Baptism with the Baptist, though you might not have read "Wall"—and lay or heretical Baptism with the Dissenters in general, though you might not have read Waterland or Bingham. And you would feel no surprise, that our Church should give indications of having more and more misgivings on the theological part of this latter subject (whatever may be her view of the legal), as her knowledge of antiquity became more and more matured, and her deliverance from the trammels of foreign churches more and more complete.² You would be led to uphold the great

¹ Vol. iv. p. 269.

² "Let one of them (*that be present*) dip him in the water," &c.—*King Ed.'s Prayer Book*.

"The said *lawful minister* shall dip it in water," &c.—32 *James I., after the Hampton Court Conf.*

"The minister of the parish; or, in his absence *any other lawful minister*, is to be called in," &c.—*After the Restoration*.

"The 68th canon strictly enjoining the clergy to attend children, in cases of danger, and giving this reason for it, '*lest they should die unbaptized, through the minister's default*,' is a proof that our Church disallowed the laity, on any pretence of necessity whatsoever, to administer this sacrament; and that the salvation of a child may be as safely trusted with the mercies of God, without baptism, as with one that is irregular. Yet Archdeacon Sharp (whose words these are, p. 303) denies that this canon shows that our church *disallows* the validity of such irregular baptisms, and he affirms that nothing can authorise a *rebaptization*, but a doubt of an original deficiency in the *matter* or the *form*, which are *THE essentials* of baptism, and distinguished as such from the authority of the administrator."

The Rubric, however (at the end of the service for public baptism of such as are of riper years), does not say *THE essentials*, but "which are *essential* parts of baptism,"—neither affirming nor denying, that the lawful minister is essential too.

dignity of these holy mysteries, the two Sacraments of Baptism and the Lord's Supper, against impressions dispersed from the same disorderly quarter; and with a firmness, which no treatise on them by a mere high churchman (as the phrase is) could give, nor any by his reviler could shake. For you would feel that you were speaking the uniform sentiments of the earliest ages, and therefore probably the true interpretation of disputed texts, when you maintained, that rightly received, and where there could be no impediment to the right reception, there is *regeneration* in the one,¹ and the spiritual body and blood of Christ in the other; and high and holy privileges, and great and endless comfort in both.

IV. Again: if you should be called upon to defend your Church against the Romanists, you would be able to do it with discretion, and with a due knowledge of the soundings of the subject; and I am not aware of any controversy where good pilotage is more necessary than in this; and I may add, where it is less regarded. The cautious spirit in which Clemens recommends the Christian to encounter the philosophy of the Greeks, is still more necessary to the champion of the reformed faith when dealing with the Romanist. "It is not possible," says Clemens, "to pronounce against the Greeks, whilst you are only acquainted

¹ "This analogy," says Mede, "between the *washing with water* and *regeneration*, lies in that custom of washing infants from the pollutions of the womb when they are first born; for this is the first office done unto them, when they come out of the womb if they purpose to nourish, and bring them up. As, therefore, in our *natural birth* the body is washt with water from the pollutions wherewith it comes besmeared out of the matrix, so in our *second birth* from above, the soul is purified by the *Spirit* from the guilt and pollution of sin, to begin a *new life* to Godward. (Comp. Ezekiel xvi. 4, 5. 'As for thy nativity, in the day thou wast born, thy navel was not cut, *neither wast thou washt in water*;' &c.) Hence the practice of giving the new-baptised *milk and honey*, '*ad infantandum*,' as Tertullian speaks."—*Jos. Mede, Disc. 17*, p. 63, fol.

I will add that the doctrine of *regeneration* in baptism being that of our Church, is further shown in the use of the term *God-fathers* and *God-mothers* for sponsors; a new *generation* being thus implied.

with the mere *phraseology* of the dogmas maintained by them, and do not enter with them into an intimate and special exposure of the same, with knowledge of the subject. The refutation which comes of practical information is that which is most trustworthy; for the most complete demonstration is found to be, a close acquaintance with the points condemned.”¹ Entering into it then with that intimacy with the primitive Fathers which I presume, you would be able to affirm (still of your own experience), that the cardinal doctrine of the Romish Church, *Transubstantiation*, had no place in the Primitive Church; that though she considered the body and blood of Christ to be verily and indeed in the Eucharist; the bread not to be common bread, or the cup a common cup, yet that bread it was, and wine it was—food, dry and liquid—a memorial of the passion²—a representative, perhaps, of that sacrifice: that the Primitive Church had no such usage as *communion in one kind* only: that she knew nothing of the *invocation and worship of angels*—the only passage adduced from the early Fathers to support such a practice (one from Justin Martyr³) you would remember to be inconsistent, not only with passages from other Fathers, where such worship is expressly repudiated (as by Origen against Celsus⁴), but even with some from himself, less equivocally expressed: that so far from the *Virgin* being an object of idolatry in the Primitive Church, the Fathers would lead us to think that she was little spoken of in it, and had not indeed always her due honour: that certainly she is sometimes put in favourable opposition to the Virgin Eve, it being asserted that, as by one virgin death came into the world, so by another came the destroyer of death: but that on

¹ Stromat. I. § ii.—Οὐδὲ καταψηφίσασθαι τῶν Ἑλλήνων οἴοντε, ψιλῇ τῇ περὶ τῶν δογματισθέντων αὐτοῖς χρωμένοις φράσει, μὴ συνεμβαλνοντας εἰς τὴν κατὰ μέρος ἄχρι συγγνώσεως ἐκκάλυψιν πιστὸς γὰρ εἶ μάλα ὁ μετὰ ἐμπειρίας ἔλεγχος· ὅτι καὶ τελειωτάτῃ ἀπόδειξις εὐρίσκεται ἡ γνῶσις τῶν κατεγνωσμένων.

² Justin Martyr Dial. § 117, 70. 1 Apol. § 66. Page 98, Par. ed.

³ 1 Apolog. § 6. Page 56, Paris edit.

⁴ Page 20.

one occasion at least, by one of the Fathers (Tertullian), she is represented in a light scarcely to be defended for its debasement of her: the incident, that she and the brethren of Jesus once stood without a house desiring to speak with Him, arguing, according to him, that neither she nor they were duly impressed with the character of Jesus, whose teaching within the house they not only had not the curiosity to hear, but even actually interrupted: for they sent for Him, desiring to speak with Him.¹

You would further contend, with the same assurance of your ground, that the Primitive Church was above all suspicion of *image-worship*. The very reproach, as recorded by the Fathers, so constantly thrown in the teeth of Christians by their heathen adversaries, that they were atheists—a charge founded, no doubt, upon no figures being found in their temples—being enough in itself to substantiate the fact.

You would further maintain, that she never recognised the Church of Rome as having *any authority whatever over other distant Churches*, beyond that which they were themselves disposed to yield her, as a wealthy Church, which often was able to relieve their wants; as a Church of consideration, being that of the capital of the world; and as a Church usually presided over by a distinguished bishop, who might, therefore, be well qualified to give them counsel and advice. That the Primitive Church knew of no Bishop of Bishops, no supreme head of all the congregations of faithful people in Christendom, in the *Pope of Rome*, by virtue of his being St. Peter's successor—that on the contrary, she considered the Bishop of a Church to be accountable to God, and not to Rome; and a Council, not a Pope, to be the final reference in cases of difficulty—howbeit, holding that Jesus Christ did, no doubt, name Peter alone especially, on one occasion, as the rock on which He would found His

¹ De Carne Christi, § 7; and again, Adv. Marcion. iv. § 19.

Church—His universal Church—in order to show, by a figure, the principle of *unity*¹ which was to pervade and govern it.

You would assert that the Primitive Church laid no claim whatever to absolute *infallibility*, either for Pope or Council, as the very nature of the dispute concerning the observance of Easter in the second century, and that concerning the re-baptising of *heretics* in the third, makes sufficiently manifest; both of them turning upon the point of *precedent* (as derived, by tradition, from the Apostles), in a very great degree, and on no *infallible* oracle.

You would further affirm of the Primitive Church, that, though undoubtedly using the word “sacrament” in a liberal sense (as the word *μυστήριον*, to which it corresponds, is used), still she speaks of *Baptism*, and the *Supper of the Lord*, in a manner quite peculiar, with an emphasis quite their own; so as to echo the declaration of our Church, that those two sacraments only are “generally necessary to salvation.”

You would moreover maintain, that this same Primitive Church never ordered its worship in a language not understood by the people, nor ever dreamed of excluding the congregation at large, when once initiated, from an active participation in her public services: *κοινὰ εὔχαι*,² *οἱ αἰτήσεις πέμποντες*³ being the kind of terms in which such *common* prayer, and such congregational worshippers, are announced.

You would further maintain, that if there be traces of the doctrine of a *purgatory* in certain of the Fathers, it is no such purgatory at least as the Church of Rome sanctions; no purgatory from which souls could be relieved by papal indulgences, not a word of which is said in the

¹ This is *asserted* by Cyprian; and it is hinted, I think, by Irenæus, b. iii. c. xxiv. § 2, where, speaking of the heretics and their inconsistencies, he says, “Non enim sunt fundati super *unam* Petram, sed super arenam, habentem in se ipsâ lapides *multos*.”

² Justin. Apolog. i. § 65.

³ Ib. § 13.

Primitive Church, and by a price paid out of the superfluous merits of the Saints, of which she is equally silent; and that of those traces, such as they are, and requiring as they do separate investigation and a reference to the character of the individual Father in whom they present themselves, not one is to be found in the Apostolical Fathers; whilst passages in those Fathers occur (as passages occur in some of the later Fathers) directly opposed to any such doctrine. So that (at any rate) purgatory (in any sense) cannot be declared an article of faith of the Primitive Church, on the catholic, or universal testimony of the Fathers.

And, finally, that the only important particulars of the Romish ritual, as distinguished from the Reformed, for which *can* be pleaded¹ the precedent of the Primitive Church (as represented by the Fathers), are—the *Invocation of the Holy Ghost on the Elements* in the Eucharist (or 'Επίκλησις), which our Church first adopted, and afterwards abandoned in that sacrament (or rather, perhaps I should say, contented herself with *implying* it only in the phraseology of the Eucharistic service), though retaining it in the sacrament of Baptism; the reason for the difference being obvious, lest the people, in the former case, might be encouraged by it still to cleave to the error of transubstantiation—and *prayers for the dead*, which she once adopted too, and afterwards discontinued, like the other (for a similar reason, as easily to be guessed), lest the people might be misled by it still to adhere to the error of purgatory. For in both cases she has so framed her services as to approach the doctrines as nearly as she can, without incurring the dangers I have named; teaching us, in the one instance, to pray that whilst we receive the *creatures* of bread and wine, we may be partakers of Jesus Christ's most blessed *body and blood*; and in the other, instructing

¹ Scil. by Romanists, however unreasonably. See Palmer's Orig. Lit. vol. ii. c. 4, p. 10.

us to *bless* God's holy name at least, for all His servants departed this life in His faith and fear; and even to *beseech* Him that we, *with all those that are departed in the true faith of His holy name*, may have our perfect consummation and bliss, both in body and soul, in His eternal and everlasting glory;¹ and, what is more, restoring this commemoration of saints to the Liturgy, after the omission of it for many years, and so soon as she was satisfied that the memory of purgatory was gone by.²

I repeat, you would be able to affirm that these two are the only *important* particulars in which the Church of Rome, as distinguished from the Reformed Church, can appeal to the Primitive Church, as expressed in the Fathers: for the mixing of *water with the wine* of the Eucharist, and the use of oil in addition to the water of Baptism (though these are matters for which we must make the same concession), are points of no great comparative consequence.

So that, on the whole, it would be allowed (as Bishop Bull³ suggests) by those on whom you would have impressed the features of this great controversy, in the manner I describe, that if the Church of Rome, since the Council of Trent, has not been in schism with respect to the Primitive Church, from which she has so widely departed in so many principal articles; neither has the Church of England since the Reformation, *a fortiori*, been in schism with respect to the Church of Rome, from which she has departed only in just the same degree, and departed simply

¹ "The Puritans think that here is prayer for the dead allowed and practised by the Church of England; and so think I."—Bishop Overall, quoted by Wheatley, p. 506, which place see: the Greek Fathers (Church) never admitted purgatory, but allow prayers for the dead.

² In the final revision of the Prayer Book, in 1661.—*Berens' Hist. of the Prayer Book*, p. 158.

³ Vindication of the Church of England from the Errors and Corruptions of the Church of Rome, § 25.

to trace those very steps back by which the former had strayed from the Primitive Church.

Nor, with such knowledge as I suppose you to be thus provided, would you be at a loss to *account* for many of the abuses in doctrine and practice which eventually established themselves in the Church of Rome; the germs from which they took their beginning (innocent perhaps in themselves), being to be discovered, or at least suspected, from hints dropped by the Fathers.¹

And, I must add, you would be, further, in a condition to affirm that a popular suspicion of recent times—that the strength of Rome lies in the writings of the Fathers—is founded on misapprehension, if by the Fathers are meant the *Patristic* Fathers; for that she seldom refers to these, liking far better those of a later date, when corruption had crept into the Church.

And, accordingly, you would repeat with Dodwell (a very high authority upon such a subject), in his remarks on Irenæus (I translate the passage), that “these men of more modern days, took, forsooth, for their rule of orthodoxy, the Fathers of the *fourth* and following centuries, inasmuch as those who lived *after the councils*, observed with more exactness the language and phraseology of the councils;—that the ancient Fathers, who spoke more loosely and with greater simplicity, they were so far from being accustomed to produce as *witnesses*, that they rather held them in *suspicion*, if they chanced to make use of words foreign to the received language of their own favourite

¹ On the *Infallibility of the Church of Rome*, see Tertullian, De Præscript. Hæret. § 28, p. 212.

The *Importance of the Church of Rome*, see § 36, p. 215.

Works of Supererogation, see Tertullian, De Baptismo, § 12, p. 229. (He rejected the notion, see De Pudicitia, § 22.)

Venial and Mortal Sins, see Tertullian, De Pudicitia, § 2, p. 556.

Fasts on Wednesdays and Fridays, from the Montanists. Tertullian, De Jejuniis, § 2, p. 545.

Penance, Irenæus, b. iii. c. xxiii. § 5; and b. iv. c. xxxix. § 1.

centuries. That, accordingly, Photius often animadvertes severely on the most ancient Fathers, and, on that account, is reproved very properly by our illustrious *Bull*. And that, as often as the more modern councils confirm their decrees by the *testimony* of the more ancient writers, as their custom is, we constantly, in the *Greek* councils, find the names of Athanasius, Basil, both the Gregories, and Chrysostom, but not the names of Clemens Romanus, or Alexandrinus—nor of Barnabas, Hermas, Ignatius, or Polycarp; nor of Justin Martyr, Irenæus, Athenagoras, Tatian, Theophilus of Antioch, Dionysius of Corinth, or him of Alexandria, Musanus, Miltiades, Melito, Apollinarius of Hierapolis, nor of the other Ante-Nicene Fathers, of whose names and works Eusebius has made a catalogue; and, after him, Jerome. And that so in the *Latin* councils we read of Hilary, and Jerome, and Ambrose,—of Augustine most of all—and of those later than Augustine, but not of Irenæus or Tertullian; very rarely of Cyprian; not of Arnobius, Victorinus of Petavio the martyr. That thus it came to pass, that the old Ante-Nicene Fathers, being in the first instance neglected, and seldom cited, by degrees, in most cases, dropped altogether out of sight. For that these people were not used to test their decrees (as they ought to have done) by the old Ante-Nicene Fathers; but, on the contrary, to indulge themselves in harsh censure of the most ancient Fathers, on the strength of the decrees of the more modern, and the dogmas that were received. That the *spurious* writings of the first centuries pleased them rather,—those of the pseudo-Dionysius, the trash of Isidore, and other commodities of the like kind; inasmuch as, having been concocted in modern times, they expressed with accuracy the customs and phraseology of modern times.”¹

Dodwell’s observation, too, you would argue to be amply confirmed by a reference to the *glossa ordinaria*, or com-

¹ Dodwell’s Dissert. v. 408, 409.

mentary, which accompanied the text of the Vulgate, and the usual standard of interpretation before the Reformation, where we perceive almost all the authorities to belong to the later centuries. And in fact, you will observe that Bishop Bull, in his defence of the Nicene Creed, is quite as much occupied in upholding the authority and orthodoxy of the Primitive Fathers against Petavius a Papist, and not only a Papist but a Jesuit, as he is in maintaining the same against Zuicker a Socinian, or Sandius an Arian.¹ “Petavius quidem qui *primorum* patrum scripta eo consilio videtur legisse, ut in iis nævos et errores vel inveniret vel faceret,” being his language.²

You will further still maintain, that the popular suspicion of which I am speaking—that Rome derives her strength from the Fathers—is conceived in a spirit wholly contrary to that which properly animated our reformers, in their manner of handling this solemn controversy; for that they boldly appealed to the primitive Fathers, and drew largely from them the weapons of their warfare, actually reproaching the Romanists with flinching from this test; “*de Conciliis antiquis et Patribus magnum silentium*,” being the phrase of Jewel.³ And that in all Ridley’s controversies, that great divine and most able champion of the Church, wielded the early Fathers against his antagonists and persecutors with irresistible force.

You will moreover contend, that it is a notion hazardous in principle; for what advantage do I give the Romanist when I admit, by implication, that the testimony of the ages immediately succeeding Christ and the Apostles (the purest of the Church), is against the Reformed Church, and in favour of his own; the Reformed Church having nothing to say for herself as to her mode of interpreting Scripture and practically embodying its doctrine, till the

¹ Life of Bull, pp. 302, 292.

² Def. F. N., p. 72, fol. Sec. ii. c. iv. § 10.

³ Page 118. Apol. p. 30, Parker Soc. ed.

sixteenth century, forsooth, furnished her with interpreters and advocates.

And lastly you will assert, that it is a notion which, if in the present day inspired by apprehensions from the "Tracts for the Times," and publications to which they have given rise, is perhaps misplaced; for that so far as these tracts, and their sequels, may be supposed to have fallen into error (and it is not our business or intention to enter into that discussion), it has mainly arisen from their not having been sufficiently true to the *primitive* Fathers, their learned authors being more prone to seek for precedents in those of the fourth and fifth, and later centuries, than in those of the first three—and, perhaps, more familiar with them; a remark which you might illustrate by inviting a comparison, *e. g.*, of Tract 87, from p. 5 to p. 14, on the *Disciplina Arcani* of the Primitive Church, with the "Reply to the Travels of an Irish Gentleman," by Philalethes Cantabrigiensis, Letter 4, and Bishop Kaye's account of Clemens Alexandrinus, p. 367: whereby the superior and more exact acquaintance with the primitive Fathers, obviously manifested in these latter works, leads their authors (or author, I should perhaps rather say), to a different conclusion from that of the Oxford writers, and a safer one.

Such would be the magazine of resources, which a man who had studied the early Fathers would have at his command: such (together with many more which I have omitted) the multitude of questions on which he would be, in some degree, prepared to enter—even though he might have read few of the books, which profess expressly to treat of them. And knowledge thus acquired he would be able to produce readily, and on the instant; it would not cumber him; it would be armour that he had "proved," and which he could, therefore, "go in."

LECTURE IV.

3.—ON THE READING OF THE PARISH PRIEST.

THUS have I urged, in one Lecture the study of the Scriptures in their original languages, and after certain methods ; in another, the study of the primitive Fathers, for witnesses of the sense in which the Primitive Church understood the Scriptures, and reduced them to special application ; as the two principles, taken together, on which any sound Churchman of the Holy Catholic Church of Christ is to be formed and fashioned. But those for whom I have prepared these Lectures *are* members, and are to be Ministers of a particular branch of that Holy Catholic Church ; even of the Church of England, as revised at the *Reformation*. True it is, that in *Scripture*, and the *primitive Fathers* as witnesses of the Primitive Church, is the vindication of that Reformation to be found—upon these two it all hung—for in the Ratification of the Articles I am told, that “they were deliberately read, and confirmed by the subscription of the hands of the Archbishops and Bishops of the Upper House, and by the subscription of the whole clergy of the nether House in their convocation in the year 1571.” And in the canon to which I referred in my last Lecture, issued amongst other canons that same year, I am further told how those Archbishops and Bishops understood these Articles, and intended others to understand them ; for it affirmed, we saw, that the Preacher was to be governed by the doctrine of *Scripture*, and by what the Catholic *Fathers* and *ancient* Bishops gathered out of the doctrine of *Scripture*. And if it be objected that the Archbishops and

Bishops of that day (members of this convocation), assembled as they were, almost before the ashes of the Martyrs were cold, knew not the spirit our Reformers were of; it may be replied, that the language of the 24th Article is the same; of the Communion Service is the same; of the Homilies is everywhere the same; and if lower and even laxer authority need be added, that of the Apology of Bishop Jewel is the same, as I showed more at large in the Introductory Lecture which I published. I repeat therefore, that in the *Scripture* and the *primitive Fathers* is the vindication of our Reformation to be found, and that on them it is based; and that in advising young students in Divinity, the future Ministers not merely of the Church of Christ, but of the Church of Christ in England, to repair to those two primary fountains of knowledge, I am advising them as the Church of England herself does, and am but the echo of her own voice. Still this is not altogether enough. A Minister of the Church of England ought to possess a good acquaintance with the History of the Reformation in its details—a Master in our Israel should be conversant with the particulars of its structure. I shall therefore, in the present Lecture, enlarge a little more upon this head—still striking the same note—and exhort you to go to *original authorities*, and bind yourselves by a bond to the dictum of no secondary teacher whatever. Thus, in order to acquire an insight into the condition of our Church in times previous to the Reformation, which we must do, to comprehend the Reformation itself, you might turn at once for the Anglo-Saxon part of the subject to Bede.¹ He was a living and distinguished member of the Church—a credulous, but most veracious witness. You might learn from him what it was—how it stood to Rome—what were its rules—what abuses had crept into it—and wherein it was sound. You might compare him with the Anglo-Saxon homilies and canons, contemporary perhaps

¹ Bede died A.D. 735.

or nearly so, quoted by his commentators, and take your own impression from this testimony; which will be a far more vivid impression, thus acquired, as well as a far more correct one, in all probability, than you would derive from any mere compilation on the subject. You would then have to follow your inquiry up, through the middle or dark ages, as they are called; and this you might do by examining, for instance, Henry Wharton's "*Anglia Sacra*;" a collection of original papers relating to various monastic and ecclesiastical bodies in England, made by one whose life, unfortunately for ecclesiastical literature, was but too brief; and which papers would let you into the light of the Church of England in those obscure times, far more truly, and in a manner far more likely to take hold of your memories, than the disquisitions of chroniclers by profession will do,—for you will find them full of facts which will furnish your sagacity with ample *materials* for general deductions; and you will walk, as it were, whilst perusing them, in a city of the dead, so replete with relics, that, in imagination at least, you will people it afresh. In these documents you will trace symptoms of the progressive usurpation of all power by the regular, and the decay and declension of the secular clergy—indications, often ludicrous ones, of the jealousies and heartburnings that this rivalry occasioned between them—the checks to extreme animosity which arose out of the dignitaries of the Church being of a mixed character, taken as they were from both classes of ecclesiastics, though chiefly from the regulars; and by the new position into which they were thus brought, supplying them with motives to temper the ebullitions of either of the hostile sects—the pious frauds which had begun to be practised—the morals of the times—and much more. As you approach nearer still to the crisis of the Reformation, you might gather features of the age from the Breviary of Cardinal Quignon,¹ a revision of the old Breviary con-

¹ 4, 6, 15.

ducted very much on the principles of the construction of our own Prayer Book, as its most remarkable Preface indicates—a Preface, of which some of the very phraseology is adopted in the Preface to our Prayer Book; in which reference is made to the purer usage of the Primitive Church; to the inadequate reading of Scripture in the Romish; to the complicate nature of the Ritual; to the excessive multiplication of Saints’ Days; to the legendary character of many of the histories of the Saints, which caused Quignon to weed some of them out of the Service Book; and much more¹—the whole dedicated to Pope Paul III., and demonstrating in a very singular manner what a strong desire for temperate Reformation there was within the Church of Rome at this period (the edition I refer to is 1537, which was not the first), and the strength this circumstance gave to Henry and all his unholy confederates. You will further gather features of the age from some of the “Dialogues” of Erasmus; from the “Utopia” of Sir Thomas More; from some of the Papers preserved in Fox; and from the Sermons of Latimer, which are full indeed of curious characteristics of the day. Nor would you fail to derive very great information as to the manner of dealing with these and other like early documents, by reading Dr. Maitland’s Book “On the Dark Ages,” wherein many such documents are discussed in the masterly manner in which that writer always handles such subjects; and are made tributary to the clearing away of many misapprehensions that attach to the early portion, at least, of that period.

Furthermore, you will derive much knowledge of the mediæval religious services from Alcuin the disciple of Bede, “De Divinis Officiis;” as well as from the Treatises of Isidore, Walafrid Strabo, Rupertus, and others, on this same subject; all collected in one volume, under the title “De Catholicæ Ecclesiæ Divinis Officiis ac Ministeriis varii vetustorum fere omnium Ecclesiæ Patrum ac Scriptorum

¹ A.D. 1503 to 1513.

Libri," and dedicated to Pope Gregory XIV., by "Georgius Ferrarius," 1591—and especially from the "Liber Festivalis," published in the reign of Henry VII., and republished in that of Henry VIII. (London, 1511, printed before 1497, by Caxton), and containing a series of homilies taken from the "Legenda Aurea," for all the holy-days of the year, strange fables, many of them; and the spirit of which may be well imagined to have been the forerunner of that which sometimes appears in the sermons of Latimer. And though you will not by this means, perhaps, form for yourselves an *uninterrupted* History of the Church before the Reformation, you will be enabled to penetrate the system so thoroughly and at so many different points of time, that you will be in much better possession of your subject than any dry detail (however continuous) of names, places, and events would give you; and be much better prepared to understand the position in which the Reformers found themselves at the beginning of the struggle. Just as a more lively as well as exact knowledge of any piece of local geology, I presume, would be acquired by actually sinking into the earth's strata from spot to spot, for yourself, and drawing your conclusions from an induction of the particulars, than by simply purchasing a coloured map of the country, and taking all on trust.

You will next trace the course, the flow and ebb of the Reformation under King Henry VIII., in "the Formularies of Faith put forth by authority during that reign," and which, with many other documents illustrative of the Reformation, have been republished in a cheap form at the Clarendon Press; those Formularies consisting of the *Articles* of 1536, —The Institution of a Christian man, or the "Bishops' Book," 1537,—and the necessary doctrine and erudition for any Christian man, or the "King's Book," 1543. The Articles you will find characterised rather by a desire to guard against the grosser abuses to which several of the doctrines and practices of the Papal Church gave occasion, than to

put down those practices and doctrines. They do little more than show to us that a spirit of Reformation was abroad—we hear in them the rustling of the straw. In the “Bishops’ Book,” which came out a year later, you will discover some advance to have been made in the great cause meanwhile; though still no very considerable advance. None of the errors of the Articles cancelled; all the Articles being introduced into this new publication; but much other and some better matter added, under the form of an exposition of the Apostles’ Creed, the Seven Sacraments, the Ten Commandments, the Pater Noster, and the Ave Maria. You will find, for instance, the corruption of our nature put forward in very emphatic language (34)—justification by the only merits of Jesus Christ (60)—good works not deserving of reward (ib.)—Christ the only Mediator (45)—the authority of the Pope to be renounced (55)—some superstitious trifles of ceremonial reduced to their proper place, as compared with the weightier matters of the law (116), and some other things. You will next perceive, on comparing this “Bishops’ Book” with the “King’s Book,” published (as I said) six years later, the internal evidence thus supplied, of the course of the Reformation having been in the mean time retrograde, and the influence of Gardiner having been in the ascendant—and you will think such a method of arriving at this piece of history very much more interesting, as well as very much more satisfactory, than reading the naked fact asserted in the pages of the historian; for the fact itself, you will detect it in the manner of setting forth the death of Christ; in the Bishops’ Book, more as a propitiation (40); in the King’s Book, more as an example (231)—of speaking of a Mediator; in the former, as I said, Christ only (65); in the latter, the Saints also (237) perform that office—in the view taken of the *merit* of works; in the former, the merit won by Martyrdom repudiated (60); in the latter, such sentiment erased (252)—in the different mode of treating of the Sacrament of

Penance (96, 257), and that of Transubstantiation (100, 262), evinced in the two publications—in the introduction of a clause in favour of vows of celibacy, in the King's Book, not to be found in the Bishops' (293)—in the caution against image worship in the Bishops' Book, and the connivance at it, or even more than this, in the King's (134, 299). Whilst the King's supremacy, in opposition to the Pope's, you will be amused to see enforced more zealously in the King's Book than in the other [55, 248; and King's Book, pp. 247, 282 et seq.]. Many more particulars to the same effect will present themselves to your notice; as well as several (which is curious) serving to show that in spite of all this there was a better knowledge of Scripture abroad at the latter period than at the former; more than one Scriptural mistake in the Bishops' Book being corrected in the King's;¹ the fruit perhaps of a translation of the Bible² (Matthews) having been circulated in the mean season. You will then follow the march of the Reformation through the reign of King Edward, the era of its structure; still on the same principle of seeking your knowledge at the fountain head. For this purpose, you will look at Erasmus's Paraphrase of the New Testament, a copy of which was now set up in every church; a work, you will remark, of one who had not embraced the Reformation, but fit, as Cranmer seems to have thought, for a Church in a state of transition; and still an advance upon the Bishops' Book, but a cautious advance; indicating the spirit of the Archbishop, and the temper in which our Reformation was conducted. He might have chosen, you will say to yourselves, a commentary of Luther's, but this he declined. You will then direct your attention to the First Book of Homilies—another step forward now made—which will apprise you (on comparing it with works of the last reign) that certain superstitions of the Church of Rome, hitherto tolerated, were

¹ Compare 39, 233—162, 325.

² Translated by Tyndal, with the help of Coverdale.

now denounced; and what those innovations were. Whilst such examination will lead you to contemplate the true character of the Homilies, whether the First Book, or the Second; and to conclude that, *as a whole*, their doctrine is to be held “godly and wholesome;” yet that their language is not to be too nicely scanned; for if so, we should have to admit several Apocryphal Books into the Canon, which are repeatedly quoted in the Homilies, as “Scripture”—as “what God said”—as the “word of the Prophet Baruch.”¹

You will next study “Cranmer’s Catechism” (which again has been reprinted at the Clarendon Press, with a preface, by the late Dr. Burton), the next original document of the Reformation, published in 1548, being a translation from the Latin of Justus Jonas, which again was a translation from the German. You will observe, it is on the same plan as the Bishops’ Book and the King’s Book, but still that it bears evidence of the progress of the great cause, though not of its consummation; the Commandments still arranged certainly after the Romish manner, the second omitted, the tenth split into two to make up the ten; but *three* Sacraments, Baptism, Absolution, and the Eucharist, insisted on instead of seven as before, and Transubstantiation no longer taught, but perhaps the real presence in the Lutheran sense, though Cranmer afterwards seems loath to admit that this was the case.² Moreover on comparing the translation with the Latin, which will

¹ “Ecclesiasticus, the word of God.” Homily against Swearing, p. 60, 8vo ed. 1816. “Holy Baruch, Scripture.” Homily on the Misery of Man, 2nd part, p. 13. “Wisdom, Scripture.” Homily against the Fear of Death, 3rd part, p. 82; against Idolatry, 3rd part, pp. 184, 199, 201, and 1st part, p. 151. “Wisdom, The Infallible Word of God.” Homily of Obedience, 1st part, p. 89. “The *Prophet* Baruch.” Homily against Idolatry, 1st part, p. 152. Matrimony is termed a *sacrament*. Homily on Swearing, part 1, 59.

Palmer’s Treatise of the Church, vol. i. p. 522.

² See Strype’s Cranmer, p. 396, fol.

further be a profitable exercise, you will detect certain alterations introduced, of course under Cranmer's sanction (for he prefixes his name to the work), which bespeak the animus of the Reformers; for whilst in one place, *e. g.*, the Latin does not allow the Church of Rome to be a true Church but classes it with the Turks,¹ the translation omits a statement which our Reformers no doubt thought suicidal; and where the Latin reflects on the mysteries and other spectacles, which at a very early time were an abomination to the Puritan, the translation passes the objection over;² and where the term "sacerdotes" only is used in the Latin, the translation has "bishops and priests."³ And indeed you will be struck with what would now be called the High-Church views of Cranmer in general, as evinced in the sermon "of the Keys," contained in this Catechism; how the Preacher must not "run to honour," but be "sent;" how his ministration may be otherwise void, because not commissioned of God; the Sacraments dead, because unduly dispensed, nor by those in the line appointed from the Apostles.⁴ You will then proceed to the Prayer Book of 1549, which was the next great original document of the

¹ Cranmer's Catechism, Oxford edition, p. 106, compared with the translation, p. 124.

² Idem. Compare pp. 25 and 34.

³ Idem. See the Sermon of the Keys, compare p. 167 with 196.

⁴ "Thus, the teachers, except they be called and sent, cannot fruitfully teach, for the seed of God's word doth never bring forth fruit, unless the Lord of the harvest do give increase, and by His Holy Spirit do work with the sower. . . ."—Idem, p. 193.

"Our Lord Himself hath both ordained and appointed ministers and preachers to teach us His Holy word, and to minister His sacraments."—P. 194.

"And He hath promised . . . that whatsoever they should bind upon earth, should be bound in heaven, and whatsoever they should loose upon earth, should be loosed in heaven also."—Ib. p. 194.

"And after Christ's ascension, the Apostles gave authority to other godly and holy men, to minister God's word," &c.—P. 196.

"Wherefore when they found godly men, and meet to preach God's word, they laid their hands upon them, and gave them the Holy

Reformation that now develops itself; and you will compare without reserve its offices with those of the Missal and Breviary, Ritual and Pontifical. You will remark the temper in which the Reformers dealt with those most ancient but corrupted formularies of worship—the eye they ever had to primitive faith and practice in their emendations, the discretion with which they gathered so much of the good into vessels and cast the bad away—and you cannot fail, as scholars, to be struck with the singular beauty of the translations (merely considered as such) of many of the prayers; the freedom and yet the fidelity they betray, and the solemn simplicity which breathes throughout them. In this Prayer Book you will find the leading doctrines of the Church of England brought to nearly what they have ever remained since; the Sacraments reduced in number to two, and the spiritual, though still the *real*,¹ substituted for the corporal Presence in the Eucharist. At the same time, you will not fail to perceive on the whole, after an investigation such as I have suggested, that the *staple* of our Prayer Book is not to be looked for in the continental forms of public worship and ministration of offices which made their appearance about that time; that it is not to Luther, or to Melancthon, or to Calvin, or to Bucer, or to Pollanus, or to any other of the leaders of the Reformation

Ghost, as they themselves received of Christ, the same Holy Ghost, to execute this office.”—P. 196, in the translation.

“And so the ministration of God’s word (which our Lord Jesus Christ Himself did first institute) was derived from the Apostles unto others after them, by imposition of hands and giving the Holy Ghost *from the Apostles’ time to our days*, and this was the consecration, orders, and unction of the Apostles, whereby they, at the beginning, made *Bishops and Priests*, and this shall continue in the Church, even to the world’s end.”—P. 196.

“The Latin runs here (which is very remarkable)—*et hæc vera est Apostolica consecratio, ordinatio et unctio, quæ consecrandi sunt sacerdotes, inde ab initio, quæ et in ecclesiâ manebit usque ad finem mundi.*”—P. 169.

¹ *Verily* and *indeed* taken and received.

abroad that the *substance*, the *stamina* of our Prayer Book is to be ascribed, much as it is the fashion of modern times to give to these and other contemporary names a vast interest in it. And true it undoubtedly is, that *some* influence in it (more especially on the second edition of it) one or other of them had. But you will not fail to perceive, I say, that the Prayer Book, in the *main*, was a revision and reconstruction of the services of the Romish Church; those services which had held possession of the country up to that time, and which naturally therefore lay before the Reformers as the *draught* on which they had to exercise their learning and judgment; those services which, in their turn, had for *their substance*, for *their staple*, for *their stamina*, the primitive Liturgies, to which Liturgies it was the express business of the Reformers to bring our own still closer. Meanwhile the principle which guided the Reformers in all these proceedings being, not to extinguish tradition, embodied in these offices as an interpreter of Scripture, and to set up individual opinion in its stead, but to purify tradition, and then retain it and use it. You will next compare this first edition of the Prayer Book with the *same revised*, put forth three years later, in 1552. And this comparison you will be readily able to make, either by means of the two Prayer Books, edited side by side in parallel columns in one volume by Dr. Cardwell at the Clarendon Press; or still better, by means of a similar most valuable publication by Mr. Keeling of this University, in which Dr. Cardwell's plan has been extended, and thereby rendered much more complete; *all* the Liturgies of the Church of England since the Reformation being comprised in it, together with the Liturgy set forth for the use of the Church of Scotland, and so arranged as to show their respective variations. Thus by casting your eye across the several columns of the page, you will have the Prayer Book telling its own history, paragraph by paragraph, without one superfluous or impertinent word to

delay you, from King Edward's day to our own. I need scarcely add, that the circumstances, under which each revision after King Edward the Sixth's days took place, will be found recorded in the "History of the Conferences and other Proceedings on those Occasions," published a few years ago by Dr. Cardwell. Our business however at present (for I am tracing the march of the Reformation), is with the two first of these editions, the first and second Prayer Book of King Edward, as they are called. These, I say, you will carefully compare, for the process will be instructive, and you will find some changes admitted which indicate, as I have said, that the hand of foreign divines had made itself felt upon our Liturgy; the Reformation, as conducted on the Continent under less happy circumstances than our own, having left them less disposed to reverence primitive antiquity than Cranmer or Ridley; a fact of which you will be more sensible if you further compare these editions respectively with the primitive Liturgies, which you can easily do through Mr. Palmer's "*Origines Liturgicæ*;" or, as far as the Office for the Holy Communion is concerned, through the "*Tetralogia Liturgica*," recently published by Mr. Neale, in which the Liturgies of St. Chrysostom, St. James, St. Mark, and the Spanish are given in parallel columns. Of these changes, the abandonment of the *direct* Invocation of the Holy Ghost, in the consecration of the elements in the Eucharist; and the omission of the *direct* Prayer for the Dead in the Burial-service, are the chief—both made for the reasons I have already assigned, and which will be thought by many substantial. To the other changes, I have also had occasion already in these Lectures to allude, and have examined them in greater detail in the Lectures on the Liturgy; those, I mean, introduced into the ritual of the Eucharist and of Baptism, of less importance than the former, but still bespeaking the same foreign influence in the councils of the Church. On that account, therefore, you will regard

them with interest, as well as from a recollection of the attachment manifested towards some of these superseded usages by the non-jurors; by Laud, as witnessed in the Scottish Prayer Book; and even by some other of our great divines, who are not usually ranked under any party banner.

As the crowning original document of this reign you will examine the *Articles*, which were put forth in 1552, differing vastly from those of King Henry (and not essentially altered, though certain of them suppressed and certain others added in 1562), and best to be understood by still going to first authorities, and searching the history of their formation. This you will find admirably done to your hand with respect to those Articles which are the chief subjects of controversy, in the Bampton Lectures of Archbishop Laurence—the plan of those Lectures being, as the author tells us, “Not to explore the endless labyrinths, in which the century subsequent to the Reformation (one not unproductive either of talents or literature) was perplexed and bewildered, for there was no necessity for this; but after pointing out whence the doctrines of our Church in general were derived, to trace such as were selected for examination, up to their *genuine sources*” (p. 5). It will then appear that it was not Calvin, but the School-men who were contemplated by their compilers; and that the language of the schools, not that of Geneva, is the real key to those Articles—the language of the schools being that which tintured the language of the *Confessions* of the Continental Churches—from which Confessions, and particularly from the Augsburg, our Articles were large borrowers, herein their pedigree being less venerable than that of our Liturgy. You will find your investigation still further assisted by another short, but most valuable publication by the same author, entitled “*Authentic Documents relative to the Predestinarian Controversy, which took place amongst those who were imprisoned for their Adherence to the Doctrines of the Reformation, by Queen Mary, with an Introduction*”—where the corre-

spondence itself of Bradford (one of the Calvinistic section) who pressed for clearer declarations on that question; and of Ridley, who professed his fear to go further than the very words of Scripture led him by the hand, is set forth naked and open; and throws more real light on these Articles than many disquisitions. You will also find the Articles in general, briefly but pertinently expounded in Welchman, and more at large by Beveridge, and very recently by Mr. Harold Browne with great pains and knowledge of the subject, and still on the principle I am advocating, a reference to *original authorities*, i. e. to the texts of *Scripture*, and to passages of the *primitive Fathers*; those being the *primary* foundations (as distinguished from the Continental Confessions), on which the Reformers built them—and again (so far as the *Fathers* are concerned), in the Bishop of Lincoln's several works upon the Fathers; more especially in his "Tertullian," which is cast with a view to illustrate the Articles; and in the "*Ecclesiæ Anglicanæ Vindex Catholicus*," of Mr. Harvey, of King's College: nor must I neglect to recommend to you Mr. Hardwick's "*History of the Articles*," recently published—the *History* of the Articles affording the true key, in most critical points, to their right interpretation. It strictly falls under this head of searching into *original authorities*, in order to know the meaning of the *Articles*, and the true mind of the compilers of them, to compare them carefully with other portions of our Prayer Book—"Spiritual things with spiritual," here also, as in Scripture itself. For instance, the 9th Article on Original Sin, and the intensity of it, would have its commentary in the *Confession* of the Morning and Evening Service; which, though very strong for the extreme corruption of our nature, is modified from a Confession which was still stronger.¹ The 27th Article on Baptism would

¹ A confession of Calvin's translated by Pollanus—in it is the following passage:—"Adeoque a primâ origine, quâ concepti et nati sumus, tam ad omne malum esse pronos, quam ab omni bono alienos."—See Laurence, *Bampton Lectures*, p. 207, and p. 289.

have the import of the term, "sign of regeneration," narrowed by confronting it with the language of the Service for Baptism.¹ The 28th Article on the Lord's Supper, the Service for the Communion, and the Catechism, would shed mutual light upon each other, as to the doctrine of the real presence of Christ in the Eucharist, held by our Church.² And the Catechism again would be brought to bear on the 17th Article on Election; I allude particularly to the latter part of the answer, put into the mouth of every baptized child without exception, to the question, "What dost thou chiefly learn by these Articles of thy Belief?"³ So, again, the 7th Article, in which those are condemned who suppose the Old Fathers to have looked only to temporal promises, is exemplified by the selection made by our Church of the Psalms and Lessons for holy-days and festivals; the application of such passages marking the ulterior sense in which she would have those portions of Scripture understood. The 6th Article—on the sufficiency of Scripture as containing all things necessary to salvation, insomuch that what is not read therein, or cannot be proved thereby, is not to be required of any man to be believed as an article of faith—will be better comprehended if considered in connection with the language of the Preface to the Prayer Book⁴—with that of the

¹ A sign of something to be conferred (Art.). The service for baptism first prays that the "child may be born again," and afterwards gives thanks that "he *is* regenerate."

² "The body of Christ is given, taken, and eaten in the supper, only after a heavenly and spiritual manner."—Art. 28.

"That we, receiving these thy creatures of bread and wine, may be partakers of his most blessed body and blood."

"The body of our Lord Jesus Christ which was given for thee."
"Take and eat this," &c.

"The body and blood of Christ which are verily and indeed taken and received by the faithful in the Lord's Supper."

³ I learn to believe, "Thirdly, in God the Holy Ghost, who sanctifieth *me*, and all the *elect* people of God."

⁴ An order for prayer, and for the reading of the Holy Scriptures, much agreeable to the mind and purpose of the *Old Fathers*.—*Preface concerning the Service*.

"Nothing ordained to be read but the very pure word of God, the

24th Article—with that of the Communion Service—with that of the Homilies, touching the use to be made of the testimony of the Primitive Church nevertheless; a comparison too which will have the further advantage of better reconciling the 6th Article on Scripture, with the 19th and 20th on the Church. The 23rd Article, “on ministering in the Congregation,” will have the equivocal phrase, “those who are lawfully called and sent,” rendered more intelligible and definite by comparing it with Article 32 on the Marriage of Priests, where the Ministry is expressly made to consist of “Bishops, Priests, and Deacons;” and still more by reading with it the Preface to the Ordination Service,¹ and the passages in the Liturgy which speak of Schism. Nor, I will add, will it sometimes be without great advantage if you compare the English Article with the corresponding one in Latin—both the English and Latin, as you know, being of equal authority. Thus you will find light thrown on the Church’s view of the extent of *Original* sin, and still more on the character of *Baptism*, by a careful comparison of the terms of the 9th Article in the two languages—the “very far gone from original righteousness,” answering, in the one case, to “quam longissime;” and the “baptized,” in the other case, answering to “renati”—as well as on the *Godhead* of the Son, by construing the 2nd Article in English by the same in Latin, in the sentence, “The Son; which is the Word of the Father, begotten from everlasting of the Father, the *very and eternal God*;” the last sentence is Holy Scriptures, or that which is agreeable to the same.”—*Preface concerning the Service*.

“It is a thing plainly repugnant to the word of God, and the custom of the *Primitive Church*.”—Art. 24.

“Brethren, in the *Primitive Church* there was a godly discipline.”—*Communion Service*.

¹ “No man shall be accounted or taken to be a lawful bishop, priest, or deacon in the United Church of England and Ireland, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had formerly *Episcopal* consecration or ordination.”—*Ordination Service—Preface*.

capable of application either to the Father or the Son—in the Latin, “*Filius, qui est Verbum Patris, ab æterno a Patre genitus, verus et æternus Deus,*” applicable to the Son only. Whilst your knowledge of the principles of the Primitive Church generally, as gathered from your intimacy with the primitive Fathers, will have imbued your minds with a proper *spirit* for interpreting these Articles *generally*—for it will be the very spirit which animated the framers of them, who had been reverential examiners too of the Primitive Church and primitive Fathers; and who indeed in forming the Prayer Book, were acting under positive instructions to have “respect to the practice of the *Primitive Church*”—and will qualify you for lending a *discreet* ear to popular expounders of them, and set you above taking everything they may be disposed to say, on implicit trust.

I shall not conduct you through the recovery and completion of the Reformation (so far as it was completed) under Queen Elizabeth, further than still to advise you to trace it for yourselves in the numerous *authentic documents* of that day. Whilst thus employed, you will not fail to have forced upon your attention, as the feature *then* characteristic of it, the *conflicting influences* under which it proceeded: it had fallen into a place “where two seas met.” This you will observe in the resumption, with corrections, of the *second*, rather than the first, Prayer Book of King Edward; and in the complexion of the “Second Book of the Homilies” (their phraseology and length) now put forth, as compared with the first Book—both of them documents which betray the *Puritan* to be on the rise, and the accession of strength he had derived from the return of the exiles from foreign Churches, and from the desperate condition of the parochial clergy; whilst on the other hand, you will perceive the “*Injunctions of Queen Elizabeth*” or Articles of Visitation, published in 1559, as compared with those of *King Edward*, of 1547 (both given in Bishop

Sparrow's collection), to indicate the desire there was in the *Queen herself*, and in what would now be called the *High-Church* party, to avoid an actual breach with the Roman Catholics, which was, in fact, for a considerable time escaped. For in the "Injunctions of Queen Elizabeth" you will perceive the suppression of several terms likely to give offence to the Romanists, which exist in the "Injunctions of King Edward," as well as some other acts of innocent courtesy towards them; whilst in the Articles of 1562, as compared with those of 1552 (a comparison which you will find made to your hands also in Bishop Sparrow's collection), you will perhaps detect *either influence* alternately predominating in the emendations adopted; though, as I have said (with the exception that certain Articles are suppressed, and certain others introduced—both few in number), the difference between the two sets is not very considerable. I will add, that Fox and Strype will no doubt enter into your studies, as supplying valuable original materials for carrying on this investigation. At the same time, it may be well to bear in mind a remark of Dr. Maitland's (whose own leaning however is known; but who does not throw out this caution without producing very numerous quotations and details in proof of its propriety), that "for the history of the Reformation in England we depend very much on the testimony of writers who may be considered as belonging to the Puritan party, or who obtained their information from persons of that sect;"¹ and that accordingly this circumstance must be taken into account in estimating that testimony. Indeed it seems probable, I will subjoin, from a curious letter of Grindal to Fox,² that when the documents the martyrologist had to deal with did not suit the taste of the parties concerned, there was a disposition to introduce into them a little manipulation of their own. "De Philpotti examinationi-

¹ Maitland's *Essays on the Reformation*, p. 1.

² See Grindal's *Remains*, Parker Society, p. 221.

bus," writes Grindal, "hoc tibi dicam quod sentio. Sunt in illis quædam quæ *limâ* opus habent. Videtur sese, nescio quomodo, irretire in vocabulis quibusdam non satis approbatis, quod Christus sit *realiter* in cœnâ," &c. . . "Si liber Anglicus non fuisset divulgatus, potuissent quædam in eo *mitigari*." ¹ And even Strype, Dr. Maitland thinks, though a compiler of great simplicity and integrity on the whole,² had nevertheless a bias in favour of the Puritan, or extreme Protestant side, of which, also, Dr. Maitland produces some evidence from his writings.³ When your minds have been once put upon this train of study, you will make many works which chance may throw into your hands tributary to your purpose. You will treasure up one feature or other that may strike you of the Church of the time, in Chaucer, or Langland; in Ellis's Collection of Letters from the State Paper Office; in the lives and memoirs of distinguished men of generations gone by, especially in their correspondence; in ballads and rhymes; in the numerous antiquarian relics which, in these days, find their way to the press—even as it fared with Sir W. Scott in *his* walks of literature, who, by the means I am describing, arrived at that vivid knowledge of the times he treats of in his works of fiction, that they quite assume the aspect of history written by a contemporary. And you will thus be able to make even the casual glimpses of a book, picked up on a journey, at a watering-place, or in a drawing-room, furnish a contingent, and often a very valuable contingent—some item the want of which had puzzled you—to the fund of facts you are accumulating: and thus will you eventually work up shreds from all quarters, and of all colours, into a sober coat without a seam. As I have known zealous genealogists always bear about with them memoranda of a link lost, or a knot unsolved, in pedigrees they were investigating, in the hope and confidence that in some casual inspection of a register, when they were not in search

¹ Grindal's Remains, p. 221.² Essays, p. 97.³ Pp. 21, 39.

of their object, they might nevertheless stumble on it. For example (since in all these cases there is nothing like example for rendering one's meaning intelligible), if in the course of your reading you happened to fall upon the fact, that, at a very early period, Suffolk was a manufacturing county, wool being its staple; you would be enabled to account for a circumstance which might have perplexed you, in the Reformation, till this new light broke in, that a county so little likely at present to place itself at the head of any national movement, should have taken the lead then, and played a very conspicuous part in that stirring crisis. Or again: if you chanced to encounter the title of a work of Calvin's running thus, as published in England in 1549—"The Life and Conversation of a Christian Man; a right godly Treatise, written in the Latin tongue, by Master John Calvin, *a man of right excellent learning, and of no less conversation;*" and contrasted this description of the author whom it was thought necessary thus to advertise, with the briefer title of a work by *Luther*, published two years earlier—"The Disclosing of the Canon of the Popish Mass, &c.; with a Sermon annexed of the *famous clerk, of worthy memory, Dr. Martin Luther,*" where the merits of the author are *claimed* as notorious—you would be led to conclude that Luther was the man rather than Calvin to make his impression felt on the minds of the Reformers of a country which thus estimated the two; and that the spirit of the former rather than of the latter is to be looked for in our formularies.¹ Once more: if you accidentally met with the remark, that it was *Laud* who was principally concerned in drawing up the *Declaration* now prefixed to the Thirty-nine Articles,² and which requires all subscribers to take them in their "literal and grammatical sense," you would remember the principles of *Laud*, and collect more from this single fact—as to the spirit of that *Declaration*,

¹ Laurence, Bampton Lectures, p. 243.

² Hey's Lectures, III. ix. § 1.

at least—than from a hundred essays and arguments upon it.

I cannot however dismiss this subject of the *Reading* proper for the Clergy, without noticing another advantage which would attend the plan I am proposing—the plan of confining ourselves in the main to *original authorities*. After having studied the *Scriptures* themselves in the manner I have ventured to suggest—the Fathers themselves, as the earliest witnesses of the mode in which the doctrines and rites of the Scriptures were understood and carried out in the Church Catholic—and the *authorised documents themselves of the Reformation*, as the true exponent of the principles by which the Anglican branch of that Church professes to govern itself; you will be in a condition to profit by modern theology in a far higher degree, for you will approach it with minds far better prepared. You will still, with all this reading which I have recommended, find it necessary often to consult a commentator, say Patrick, Lowth, and Whitby, or the *Critici Sacri* for instance, but you will be more able to select the sound interpretation out of several; nor will you be alarmed though you should find your own opposed even by a Beza or a Grotius. You may still have often to refer to an ecclesiastical historian; but you will not be utterly in leading-strings, you will quickly find out his bias, and be on your guard. You will know, for example, what credit to give to the picture of episcopacy or no-episcopacy of a Mosheim; to his reserved observations on the sacraments; to his philosophical notions of a ritual;¹ however his praise may be sung in more places than one by the admired his-

¹ Mosheim's Ecclesiastical History. Century II. p. 11, chap. xi. § 3, vol. i. p. 178, 8vo edit. Cent. I. p. 11, chap. iv. § 1, vol. i. p. 123.

See also his *De Rebus Christianis ante Constan.*, p. 136; no mention of the *peculiar* function of the Bishop to *ordain*.

P. 143, a Presbyteris consecrabantur. Pp. 143, 144, the Government, in short, Presbyterian.

torian of the "Decline and Fall of the Roman Empire,"¹ and in many respects, however justly. You will listen to a Milner with reverence indeed for his piety and pure intentions, and some gratitude to a man who was one of the first of modern times to draw attention once more to ecclesiastical antiquity and the writings of the Fathers, but not with absolute confidence in the closeness of reading or accuracy of research by which he developes and maintains his views. On the other hand, you will respect the reading and research of a Sir Peter King; but you will perceive him to be a partisan, and demur to the platform of the Primitive Church of his drawing, as not corresponding to your own impressions received from Ignatius, Irenæus, Cyprian, and others. So again, though acquainted with the original papers (as I have supposed), you may still find it necessary to consult an express history of the Reformation; but whether it be a Collier or a Burnet from whom you seek information, you will be fortified by your own previous intimacy with the facts, so as not to be misled. Nor will you suffer some natural admiration of the character of the one to make you see in him no fault at all as an historian, whose zeal for primitive antiquity was such as led him to lose respect even for a martyr who violated it;² whose sturdiness of principle was such, as made him give up hope of place and profit rather than strain his conscience, whether well-informed or ill; and whose devotion (bigotry, if you will) to his rightful sovereign was such as at once blinded him to that sovereign's misdeeds, as well as to the virtues of his son-in-law. Neither, on the other hand, will you suffer some natural distaste of the other to prevent your seeing in him, as an historian, any merit; though his liberality was such, that he would foster the latitudinarian, yet submit himself to wear the mitre; though his patriotism was of a kind which could fairly perhaps renounce a king

¹ Hist. Note, vol. ii. p. 231, ch. xv. note 18, of Dec. and Fall.

² See, *e. g.*, his Remarks on Bishop Hooper, Eccl. Hist.

de jure in distress (by follies to be sure abased), yet could cleave to a king *de facto* in power, by intrigues exalted; and though his activity in composition was such as rendered a third volume almost necessary to correct the errors and supply the defects of the two preceding. And accordingly, whether, as I said, it be a Collier or a Burnet to whose pages you may turn for light on the Reformation, or to whomsoever else of more modern date; you, for your parts, will be in a condition to take no damage from their mistakes or prejudices; but will walk with them, so long as your instinct tells you they walk with the facts of the case to direct them, but no longer. Indeed, with respect to the work of the more popular of these two Church historians, how can you hope to form a judgment, except upon your own investigation of original authorities? for if you are to take your opinion of it from that of other men, you have the Parliament on its first appearance (acting indeed under an alarm, real or pretended, of a Popish Plot, and ready to hail any man or anything which helped to raise the No-Popery cry); but you have the Parliament at its first appearance voting its author the thanks of the house; and you have learned Churchmen, one (a great prelate, so designated by Burnet, but not named) endeavouring to stop the work in the outset, on account of the writer being "no friend to the constitution of the Church;"¹ and another greeting its advent in such terms as the following, preserved in a letter of Dr. Thomas Smith to Bishop Ken:²—"The horrible blunder, and gross mistake, and perverse reflections upon, and misrepresentations of the counsels and actions of those times committed by the *late historian*, arising from the great haste he was in, and from the prodigious and scandalous negligence and carelessness of himself and his amanuenses, from the warmth and impetuosity of his temper, and it may be from a worse principle, being

¹ See Introduction to third volume, p. 1.

² Its date is Feb. 25, 1704.

biassed by his Scotch Presbyterian education, make it necessary that such a work, in which the honour of our Church is concerned, should be done over again by one or other, who both understand and love the construction better, and will examine more carefully and judiciously those records and memorials which he has slubbered, and in many places misunderstood, and make use of a great number of other valuable papers which he either had not the opportunity of seeing, or at least carelessly overlooked.”¹

But in truth it is scarcely possible to overrate the value of *original knowledge*, derived as I have suggested, as a *safeguard against blind or partial or uncandid guides*. Even whilst we read the works of our ablest and most trustworthy divines of the older school, we cannot afford to dispense with it. There is to be found occasionally, even in them, a straining of authorities to carry a point; a reference to an apocryphal work, as if its authenticity were indisputable; a quotation passed from one to another, impressed with the sense of the negotiators rather than of the first drawer; a slurring over a weak place; a warping, a packing, a suppressing of a phrase, when the temptation was too strong to be resisted—blemishes, no doubt, bearing a very insignificant proportion to the merits of the works in which they occur; but blemishes, which will not escape the eye of the well-instructed divine I have been endeavouring to form; and which, whilst they may lead others a little astray, will only serve to put him on the watch on the side they point to. But vastly more is such a safeguard wanted to protect us from mischief in other and more modern quarters; for, whichever way we turn, we have influences working upon us which tend to sap the principles of our Church. If we use a Lexicon, it is probably the compilation of a Lutheran;²

¹ Round's edition of Bishop Ken's Prose Works, p. 46.

² Schleusner: see *πρεσβύτερος, παλιγγενεσία*, Baptismus, quo non solum in novam societatem co-optamur, sed etiam obstringimur vitæ meliori—no more! *Βάπτισμα*.

if a commentary, it is likely enough to be that of a dissenter ;¹ if a dictionary of the Bible, it is perhaps that of a Romanist ;² if a pocket dictionary, it is much if it is not one of an anti-Episcopalian in disguise ;³ if a book of hymns, well it is if it is not equally fitted for the conventicle as the Church ; if a book of travels, especially of religious travels, its author, a Clergyman himself, has strayed perhaps in his sentiments from his Church, as far as he has in his steps from his country ;⁴ if a piece of biography of the same complexion, it is probably by choice of its writer the life of one who would submit to no ordinances but what he considered the impulse to do good ;⁵ in fact, it has been only works of this character for many years past that would command a sale. Nay, one might point even to university lectures—and upon the whole very admirable lectures too⁶—where the spirit they are of is not thoroughly auxiliary to the Church. And yet all this literature, much of it being very excellent no doubt, has been and is received by Churchmen at large, circulated and recommended, with a degree of incaution or indifference, at least, which can only be ascribed, I think, to their habitual neglect of those *genuine sources* of knowledge which the Church has provided for them ; which would supply them with the proper tests for all doubtful cases, and put them on their guard where there is a snake in the grass. In short, our religious and ecclesiastical literature, from one end of it to the other, has for a long time been perceptibly infected by a want of reference to *original authorities*, in the authors and abettors of it. No one can dispute this who will compare it with that of the reigns of Queen Elizabeth or of the Stuarts—masculine, because drawn fresh from the mines. For the same reason, if we find alterations demanded in this or that particular of the Liturgy, it is probably not so much in malice as ignorance of the reverence that is due to the clause as it stands ; if we meet

¹ Ex. gr. Henry or Doddridge.² Calmet.³ Gurney.⁴ Gilly's Vaudois, *e. g.*⁵ Felix Neff, *e. g.*⁶ Hey.

with a defence even of existing forms and formularies, it is well if it does not go upon wrong principles; if we have books put into our hands as learners, it is probably without any caveat as to particular defects in them, which, however valuable the works may be on the whole, make it hazardous to praise them without qualification. If an outcry is raised about this innovation or that, it is probably by those who have no distinct notion of what the Church encourages and what she proscribes, and who perhaps at that very moment are actually condemning what the Church positively affirms. It was only the other day that I was reading in the "Colonial Church Chronicle," for February, 1850, that at the Cape at Uitenhage, where the court-house was the church, the clerk seated at the table, and the people round, on the benches, the Minister mounted on the judge's seat to read the prayers; on the Preacher, who was the only man in the whole assembly who knelt, presuming in his sermon to recommend this posture for their devotions, he exposed himself by so doing to the censure of his congregation afterwards, who pronounced him a Puseyite.

Such is the plan of reading I have ventured to suggest, for those who are to be Ministers of our Church. I cannot, however promise them, that, simple as it is, it can be achieved in one term or two. Indeed, I know not how the theologian is to be made in any such period, any more than the lawyer or the physician; and, for my part, should be utterly at a loss to advise any system of study which should work such wonders in so short a time. The divine, like the lawyer and physician, may be furnished early with the means of mastering his profession; he may be provided with the sinews of his warfare, in the learned languages; his course moreover may be distinctly pointed out to him; marks may be set for his guidance, and obstacles to be encountered, and shoals to be escaped, exposed: but, nothing short of long private and personal application to books, combined with long experimental application of principles, can pro-

duce anything approaching to a master in any of these callings. I have placed a distinct prospectus of study before you. The Scriptures, in their original languages—the primitive Fathers—the Records of the Reformation: a prospectus, not of such extent as to bewilder, but enough to require activity and patience to realise. Would that any young man intended for the Ministry (nay—would that any young man), on entering this university, would resolutely set apart a portion of each week, however small, to carry this, or some such plan, into effect; not *reading* his subject merely, but noting it, abridging and making an index of his own of the work he is upon. At all events, would that he would strictly apply whatever of Sunday remains, over and above the time spent in the actual devotions of it, to this wholesome pursuit. I cannot conceive such remainder of such day better passed by him than in his own rooms amongst the Scriptures, the Fathers, and the documents of the Reformation. Such a process, aided and propelled by attendance at the public lectures delivered on the same subjects, and by which he would profit the more when his mind is thus charged for the right reception of them, would not indeed have made him a *divine* by the time he is ready to take his degree, but would put him in a good way of eventually becoming such. He would at least, by that period, have been fairly launched in the study. He will have read, perhaps, the Gospels and Canonical Epistles; the Apostolical Fathers and Justin Martyr; and the Records of the Reformation up to King Edward's reign, or through it. As far as he has gone his knowledge will be sound. He will have gone *surely*. His future course, whilst under a parent's roof (often probably that of a clergyman himself) in the interval before holy orders, as well as under his own afterwards when settled on his curacy or living, will be plain before him; he will be proceeding consecutively with what he had begun here. He will always know what book is to be handled next; instead of being, as

young men now too commonly are, quite at sea as to their reading, driven about by every wind of doctrine, at the mercy of some clerical friend, clerical society, or clerical subscription library; till after a few years not inactively spent, had their activity been judiciously directed, they find that they have perused an abundance of theological works, without having any well-digested information, any confidence in themselves on any subject of theology; and that their facility in those original languages, which would have qualified them for better things, has, in the meanwhile, been passing away. All I have said has gone upon the supposition, that the effort shall be at the option of the parties to make or not. Nor can much good be hoped for of any young man who will not be animated by a spirit of *self-improvement*, when solemnly proposing to be the instructor of his fellow creatures in religious truth. Our university, in establishing the "Voluntary Theological Examination," has gone upon the same supposition. And if the Bishops have in most instances, according to the still stricter responsibility which rests upon them to supply the Church with Ministers qualified for their high calling, converted this *voluntary* into a *compulsory* act—accounting it nothing more than seemly, that young men presenting themselves for holy orders, for licence to teach and guide, should know their Greek Testament, some portions of the earlier Fathers, some facts of early Ecclesiastical History, some features of the Reformation of the Church in their own country, its principles, its formularies, and its *ritual*—we must surely hail them as most holy allies in a most holy cause; and hope and pray, that by thus rendering our *clergy* sounder theologians and more intelligent Churchmen—our clergy, through whose hands almost all the youth of promise and future station in the country pass in the course of their education (and I pray any of you, who may be hereafter engaged in tuition, to bear in mind how much the regeneration of the land lies in your power)—we shall gradually

diffuse amongst our leading countrymen, lay as well as ecclesiastic, a more sober and reverential spirit—a more exact knowledge of their Church, and therefore a more filial zeal for it, such as breathed in the same class in former periods of our history, in a Clarendon, an Evelyn, a Hale—which will eventually animate once again our councils, our parliament, our courts, our publications, our daily walks and ways ; and render us as a whole, lay and clerical, something nearer that blessed spectacle of a chosen *generation*, a royal *Priesthood*, a holy *nation*, a peculiar *people* ; ever on the advance, however far from reaching the mark still, towards that ideal estate of which Bishop Butler draws so striking a picture—the state of a kingdom supposed to be perfectly virtuous, and so, a kingdom of boundless prosperity and power—that being the issue to which such a principle in action would be working its way. And who among you in his own sphere, however contracted it may be, will not rejoice to aid and forward it—instrumental, under God, to cherishing and fostering the consummation ?

LECTURE V.

ON THE COMPOSITION OF SERMONS.

I now proceed to suggest to the future Minister of our Church a few thoughts on *Sermons*; their composition and character; having no other or more ambitious object in view in what I say, than to supply plain and practical hints, founded chiefly on my own experience as a parish priest, for his adoption, if he thinks them reasonable.

But before I enter upon the immediate details of the subject, I shall offer, by way of introduction, a remark or two on the intrinsic importance of sermons—on the power of the pulpit—that we may be properly aware of the talent committed to us when we are authorised to “preach the Word.” For I am not sure that this power is estimated in our own day as it ought to be. There was a period, and almost within my own memory, when a notion prevailed that the duties of the clergy were the duties of the Sunday, and little more; that their sphere lay pretty exclusively in the due performance of the public Services of the Church. That was, I need not say, a very imperfect view of clerical obligation. At our ordination, we pledged ourselves to private as well as public “monitions and exhortations.” St. Paul taught, not only “publicly,” but from “house to house”—the latter a phrase which, however we may interpret it, *must* be understood as contrasted with the open and general assembly of the congregation—the “house to house” opposed to “publicly.” But I am not clear that the moment is not come when the danger lies the other way; and whether the pastor of the parish, yielding to the

importunate demands of an overwhelming population, does not occupy so much of his time in "going into the streets and lanes of the city," as trenches even too largely on the hours that should be passed in his study amongst his books, and in preparation for the effective discharge of the public functions of the Lord's-day. The one should be done; but the other assuredly should not be left undone. The sermon must not be found meagre and flimsy because the cabin has been entered; the sound theologian must not disappear in the cottage visitor. We must still remember, I say, the prodigious opportunity for doing good which the pulpit on the Sunday presents—how far greater, indeed, than any other whatever of that kind! The whole mass of your parish met together in one place; Christ Jesus more especially present—pledged to be so in the *assembly*—the Sabbath-day more especially blessed and hallowed, *i. e.* perhaps God's Spirit disposed even to be more active in the work of sanctification on that day than on other days (it was on the *Lord's-day* that St. John was in the Spirit);¹ your words probably discussed, one amongst another, by the parties present, whilst they are in the way together, and conveyed by them to members of their respective families whom age, sickness, or even indifference may have kept at home; your hearers again, volunteers, prompted by devotional feelings to repair to the house of God; and so, far surer of profiting by your admonitions than the careless, the idle, the hardened spirits to whom your weekly visits would be chiefly perhaps (and very properly), directed. The better, therefore, must not, at any rate, be sacrificed to the worse—they, at least, have a claim upon your first exertions, and have a right to a controversy with you, if they find themselves stinted of sound and wholesome diet. The dogs, no doubt, must be fed; but the children must not be starved in order to feed them. Only consider, if you are at all dead to the power of the pulpit, and to the

¹ Revelation i. 10.

responsibility which attaches to you as the rightful and accredited occupiers of it, what an engine it has been in past periods of our history! It was the pulpit, beyond anything else, which carried the Reformation through. It had been dormant in the Roman Catholic times—few sermons then preached throughout the year, except in Lent! “A priest might have left off a sermon twenty Sundays,” says Latimer, “and never have been blamed.”¹ And the evil effect of this was twofold; the people became ignorant because they were not taught, and the priest became ignorant because he was not put upon the necessity of teaching. But the Reformers revived the pulpit; denounced the unpreaching priest and prelate. No scandal was more fiercely inveighed against by Latimer than those “dumb dogs.” The chief London pulpits, the King’s and Paul’s Cross, were supplied with the choicest divines, that the sound might go forth from the capital, in some degree, to all parts of the empire; whilst the pulpits of the country were rendered as available as the ignorance of the times would admit, by the supply of homilies for the use of those pastors who were not equal to writing sermons for themselves. The pulpit thus achieved a more extensive and a more lasting conquest than all the armies of England ever did. The effect of a victory by the vulgar force of war passes and is forgotten, whereas that of the pulpit at the Reformation endures to this day—will endure throughout all time, and in all eternity. Such capacity for good has the pulpit.

Again: it was the pulpit that awoke the nation to the civil wars in the reign of Charles, beyond every other instrument. If we read Lord Clarendon, we shall find that the main alarum—the primary spring—of all the movements of the powerful party that eventually subverted both throne and altar, was the London pulpit—the London pulpit, which received the watchword from the stirring

¹ Latimer’s Sermons, vol. i. p. 182.

spirits of the rising government, and communicated the shock to all the pulpits within the four seas. Such power had the pulpit for evil—the latter instance answering my purpose as well as the former; for it seems to demonstrate the energy there is in the pulpit, at least, however applied; and the consequent obligation there is upon us, who have it in our own hands, to make the most of such an engine, and not allow it to go to sleep.

Or again: if we take the question in another light, and consider what would be the effect of suppressing the pulpit altogether. However we may be disposed to think its virtues at present but partially developed, nobody can doubt for a moment that it would be most disastrous, both to the moral and religious habits of the country, in various ways which it would be a waste of time to enter upon; and if its extinction would prove such a national calamity, its *perfect* action must be a national blessing, and every means of rendering its action more perfect must be zealously pursued. I repeat, therefore, that the clergy must regard the pulpit as a very great talent committed to their keeping—as a very wide door for good opened to them—and must act by it accordingly.

I. First then, in writing sermons, nothing can be done by the Minister without *knowledge*. There can be no substitute for this—all rules and principles to be observed in such compositions are worthless without it. It is vain to talk about the mint, till you have secured the bullion. Therefore I suggested to you a scheme of reading before I ventured upon any hints about sermons—"Reading makes the full man;" and surely, if a full man is wanted anywhere, it is in the Minister of a church who is fixed to the same spot the whole year round; and who has to produce himself from week to week before the same audience. Nothing short of a large magazine to draw upon will suffice for these frequent demands—without it, the thread of his speech will soon run out the staple of his argument; and instead of a Preacher

he will become a spin-text. This should be looked to by us. It is unfair to exact the attention of an audience for a considerable time, and supply them ourselves with nothing to fix it. It is unfair to charge them with indifference, lukewarmness, and irreligion, when they are merely weary of listening to one who cannot teach because he will not learn—they have no option but to hear—they are in the condition of animals long tethered upon a bare pasture, they cannot escape, but you must not be surprised if they show signs of impatience—give us liberty, or give us provender—they are “hungry sheep” that “look up and are not fed ;” the “lean and flashy songs” which “grate” on their pastor’s “pipe” not sufficing.

But you will say, perhaps, will the reading I have proposed furnish the *stamina* for the pulpit, of which I speak?—study of the original Scriptures—of the primitive Fathers—and of the records of our own Church as fixed at the Reformation. I have no hesitation in affirming that it will; and the less in that it falls in with the views of one who lived in times when our theology was of a more masculine character than at present. “The country parson,” says the excellent Herbert, “is full of all knowledge But the chief and top of his knowledge consists in the *Book of Books*, the storehouse and magazine of life and comfort, the holy Scriptures: there he sucks and lives. He hath read the *Fathers also*, and the Schoolmen, and the *later writers*, or a good proportion of all; out of all which he hath compiled a book, a body of divinity, which is the storehouse of his sermons, and which he preaches all his life, but diversely clothed, illustrated, and enlarged.” With resources then derived from the Scriptures, the Fathers, and the Records of the Reformation (which, as I observed in its proper place, will not exclude but encourage accessory funds of knowledge), the Preacher will have a *stock* to draw upon, ἐκ τοῦ θησαυροῦ αὐτοῦ ἐκβάλλει.

The sermons of such a man will be “full of matter,”

without being fanciful or pedantic—on the contrary, no one, I am convinced, would be so well fitted to address even a rural congregation as he. And as no man, I presume, writes elementary treatises in a science so well as one who is himself profound in it; so would no Minister be listened to with so much effect in the long run, even by an assembly of cottagers or artisans, as one whose attainments qualified him for being heard amongst the Doctors. For such a man would speak with precision, because he would know what he had to say; with authority and confidence, because he would be thoroughly aware of the ground he stood on; with uniform consistency, however often he might be heard, because his divinity would be arranged and reduced to a system by himself, and not be made up of a chance medley of ill-assorted opinions drawn from all quarters: he would illustrate with felicity, because he would have a large range of facts from which to gather his illustrations; he would express himself with simplicity, because he would have real knowledge and would be above seeking the character of learning at the hands of the ignorant or half-informed, being conscious that he could rightfully claim it at the hands of the wise and judicious. It is true that his sermons would be full of allusions, which none but a learned hearer would duly appreciate as gauges of the attainments of the Preacher—as such they would be lost upon the congregation he might have to address; but they would tell upon them in their beneficial effects just as well, which is all he would care about—they would edify just as much as if his audience had been critics enough to know what reading they indicated. The commonest and most trivial hearer could not help at least *feeling* the force of this exuberance of knowledge in the Preacher; he would be conscious that “a power was on him,” whilst he listened; and he could not but reverence both the message and the messenger. And if there is one thing more than another that fosters dissent, it is this, that, practically, men see no great difference

between the Preacher in the church and the Preacher in the chapel. The bulk of the people are not as yet in a condition to appreciate the argument of the Apostolical Succession; to understand the commission of the clergy; the power of binding and loosing conveyed to them; the influence such prerogative may have upon the soundness or unsoundness of the sacraments administered. They observe the two divines dressed in the same way, both wearing black coats; called both by the same name of reverend, and sometimes with the same or similar symbolical letters attached to it; both apparently acquainted, and perhaps equally so, with the English version of the Old and New Testament, and with the Commentaries of Macknight, Doddridge, or Matthew Henry; both handling their sermons much after the same manner, suppressing by common consent all allusions to a church or to a schism from it; and on the whole not leading any hearer whatever to despair, either from the attainments he would have to acquire or the barriers he would have to break through, of being a preacher himself, if other resources failed him. What wonder then that the church and the chapel should be confounded by vast numbers of the people; or what wonder that they should see a difference in their structure, steeple or no steeple; decorations, surplice or no surplice; and there stop?

But let a Minister have the knowledge I presume; let him be perceived to be drawing out of that stock; and it will at once be admitted by all who come into the assembly, that worthy is that man to sit in Moses' chair, and "they will fall down and worship God, and report that God is in it of a truth." It will be seen by the simplest, that he has precious funds out of which he dispenses; that his Hebrew, Greek, and Latin, which he had spent the first and best twenty years of his life in acquiring, have not been lost upon him; but that they are the safe scaffolding on which he has reared, and is still rearing, his knowledge of theology; and that the structure is sound, substantial, and massive; such as the

dissenting Minister in general, with no such framework at all to aid him, cannot attain unto or approach, be his zeal and talents what they may. Then will the people not fail to discover, and to remark it, that the grace accompanying the imposition of hands by the Bishop, which they may have hitherto disputed (for they believed it not, because they could not see it neither know it), is seconded and confirmed by what they *can* bear witness to—(though not in itself more real)—genuine knowledge in the man. This is the very end and object of making the education of our clergy a *learned* education. Our pious forefathers surely did not endow the noble schools they did, prescribe for them the wholesome statutes they did, and provide for them the gifted masters they did, in order that the youths, so educated, and for Holy Orders too, should throw aside the learned languages at the very season when they were to be used in the service of the first of professions (and to qualify them for which, and comparatively for nothing else, they were taught them), should be content to descend from the vantage-ground on which these institutions of their virtuous and provident ancestors had planted them, and pursue no walk of theology and ecclesiastical literature, which does not lie equally open to one who never could speak a word of any other tongue than his own, and barely that! Scholarship was never intended to have *done* its office when it had made them gentlemen (a thing very well in itself, but an incidental and quite secondary advantage attending it), when it had enabled them to conduct or to close the scene of the pulpit, with a *well-bred* whisper. Nor yet, again, when it had led them to an honourable independence in a college—a further incidental good,—but rather when it had become to them the right hand of their ministry, the instrument of the effective discharge of their high calling; when it had helped to qualify them for the arduous duty of teaching others the sublimest of truths, and to furnish them forth as instructed Scribes.

What would many a dissenting teacher give for the scholarly knowledge of languages, which numbers of our young clergy carry with them to their curacies from this place, and then, alas! never turn to the slightest account all their days—unconscious, apparently, of the treasure they possess (though one would think they might remember how long and how hard they had wrought for it), and like the *Æthiop*, inconsiderately casting away a pearl. How is the want of it manifest even in the most remarkable man the Dissenters have perhaps had amongst them, in later times at least—Robert Hall! No! instead of abandoning their learning, the fruits of so many years' toil, on entering upon their curacies, laying that strange offering at the foot of the Altar instead of the sins and follies of their youth, this is precisely the moment when they should begin to apply it in more sober earnest, and with more undivided attention to the purpose it was meant ultimately to serve—namely, to render them all divines. Hitherto they have been but playing with literature; acquiring it through Cicero and Herodotus, as striplings; now let them prove it, on the Scriptures, on Justin or Tertullian, as men. And I take this opportunity of replying to a question which some gentlemen have asked me, whether I contemplated the reading of the Fathers in the original languages? that I should advise it—for many reasons which, perhaps, I hardly need produce before them as scholars; but which, however, at some fit time I may enter into more at large. Let them be aware they are making the same advances in sacred letters in their parsonage-houses, as they were, in profane, at school and at college; and as the riper youth in the former case would have despised the flimsy exercise of the boy, and felt that he had made poor progress if content with it still; so may the young Preacher rest assured, that if the sermons of earlier years continue to satisfy him in succeeding ones; if he can prevail upon himself, for instance, to preach them again and again, instead of committing them, from time to

time, to the flames; if they do not, on re-perusal, after an interval, reproach him with having run to the work, as Baxter has it, taking his metaphor from the poultry-yard, "with the shell upon his head;" he will have good reason to suspect that, in the mean season, he has not been fulfilling his Ordination Vow; that he has not been "diligent," as he promised to be, "in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same;"—that he has not been complying with the injunctions of the Apostle, "Give attendance to reading"—"Neglect not the gift that is in thee"—"Let thy profiting appear unto all."

It is a mistake, I think, into which many young Preachers fall, that they reckon upon the simple people they have to address loving simplicity over-much, and on this account dilute their divinity till it is really too small for babes. Such a notion must be watched with jealousy, lest it foster idleness and negligence. In almost all congregations there are *some* persons of liberal education, *many* of shrewd natural parts; and it must be always borne in mind that the Bible and what relates to it is the whole compass of *every* poor man's literature; which is a circumstance that may sometimes bring him nearer to his teacher, whose attention is distracted by other subjects, than is suspected. It is not therefore well, in my judgment, to depress your sermon to what may be supposed the level of your meanest hearer, such a process, if long persevered in, being much more likely in the end to abase yourselves than improve anybody else; but rather endeavour to enlarge *his* understanding, and at the same time maintain a respect for your own, by providing instruction that shall be convenient for all. By being yourselves ever on the stoop to such a man, you may possibly, I repeat, stop your own growth; by making him stretch himself up to you, you will assuredly quicken *his*. A very humble worshipper is capable of profiting by very sound and pregnant arguments, if well

put and simply worded ; and if occasionally you leave him behind you, you give him a cud to chew, and induce him to ask himself whether it may not be worth his while to sit at the feet of the teacher, instead of pushing him off his chair and taking his place. *Nec meus hic sermo.* Baxter, whose experience of mankind with respect to this question was large, cautions the Preacher against “enticing the people to think that he is as ignorant as they, and that they are as worthy to be preachers as he, because they can do as much and as well as he is used to do.”¹ The principle I am advocating, moreover, is obvious in the preaching of our Lord Himself, for His parables go upon it ; and again, in the teaching of St. Paul, who had meat for men as well as milk for babes ; who had “some sayings hard to be understood,” as well as many which he who ran could read ; who was sometimes for “leaving the principles of the doctrine of Christ and going on unto perfection.” And you will remember that the educated members of your congregation, in the common acceptance of the term, require perhaps such instruction as the Minister of God deals in, quite as much as the clown, if not more ; and that you must not cater for some appetites exclusively, to the disgust or starvation of others. This would not be (if I may divert the phrase to such a sense) “rightly *dividing* the Word of Truth.” This would not be to “give the household their *portion* of meat in due season,”—*διδόναι ἐν καιρῷ τὸ σιτομέτριον*;² not to speak of the ill moral effect which would result from a conclusion that might be drawn, by a sagacious observer, from such partial preaching, that the Minister seemed to consider religious instruction a thing rather fitted for the poor than the rich ; and that whilst he would have the former come to church to hear, he would have the latter come only to give countenance. Perhaps I may observe, in passing, that the subjects for sermons which enable you to find your way at one and the same time to both these classes of

¹ Cure of Church Divisions.

² St. Luke xii. 42.

your audience, the educated and the rude, are *historical*, and still more, *biographical* incidents in Scripture. These, if handled by one whose own mind is charged with theological and ecclesiastical lore, (for all depends on that,) may be made vehicles of the soundest instruction, both as to doctrine and duty, nay, even as to discipline and ritual. And whilst the Preacher would perhaps interest neither high nor low by a direct dissertation, however elaborate, on a creed or a commandment, on Church government or Church rules, he will secure the attention of both, whilst he conveys to them the very same lessons through a Moses or a Joshua, a Samuel or a Saul, a Hezekiah or a Josiah, a Nathaniel or a Mary; hitting his object, if I may use such a metaphor, fullest and best by striking first on a cushion. I have made these remarks the rather because I have actually found, on experience, that a sermon of the kind I am recommending, which has really fixed my own attention to it, has proved pleasant even to children, and has drawn from them, though not given to volunteer observations on such high matter, spontaneous expressions of commendation.

II. I will presume therefore upon the first point being admitted, that the Preacher of Sermons must be a "full man;" and I will now offer a *second* suggestion, as to the general character by which his sermons shall be distinguished.

The Preacher then must ever bear this in mind, that he is an "ambassador for *Christ*"—not for Socrates or Aristotle, for Tully or Seneca, for Bacon or Locke—that it is the Message of the *Gospel* he is charged with. Now a very good manner of delivering that message, I think, may be gathered from a due attention to the plan of St. Paul's Epistle to the Romans; which was, in fact, a document to be read in the Churches, like a sermon. I can imagine it to contain land-marks for the guidance of the Preacher sufficiently distinct and intelligible. They are these:—First, to labour above all things to work in his

people a *deep conviction of sin; its own heinous nature; their own grievous concern in it.* This is the groundwork of everything else; and accordingly this subject forms the introduction of that Epistle. Next, to unfold to them, with all fulness and without any reserve, the only remedy and way of escape from this damage and disaster; even the doctrine of *Justification by faith in Christ crucified.* This is the essential substance of the Gospel; and accordingly this subject occupies the middle and principal portion of that Epistle. Lastly, to enforce upon them with all distinctness, the *necessity of good works*, of all kinds, and to be freely and fully rendered to God; a poor but spontaneous offering to Him, for devising and consummating such an escape for mankind; the overflowings of hearty gratitude for mercy unspeakable. And accordingly, this subject constitutes the conclusion of that Epistle.

This, I apprehend, is the general outline of the Preacher's office, by which he will regulate his details. He may find it sometimes convenient to insist equally upon all these three heads, in the same sermon; and sometimes he may find it better to dwell in one sermon more emphatically upon some one head of the three. He may see that his congregation have need to be awaked to a fuller knowledge of their own hearts, and taught *humility*—and then he will labour the first head, with all its abasing virtue, line upon line, and precept upon precept. He may see that they rather require to have their hearts drawn up to God, and their *affections* kindled towards Him; and he then will endeavour to effect this by frequently bringing before them the attractive features of the second head. He may again consider, that their sense of personal obligation is lax; and that it is greatly needful to impress on them the *duties* of the Christian, on right principles; and then he will often urge the stringent exactions of the third head. Moreover, he may gain his character as a Preacher, and indeed as a Minister, according to the superior frequency with which

he draws his sermon from one or other of these divisions of subject; but of this let him beware, not to surrender his own judgment, and conscientious sense of right in this matter, to the unworthy fear of any hard name that his preaching may attach to him. There is a temptation to this. "There is one grand obstacle," says Archdeacon Bather, in one of his many admirable Charges which have supplied me with several hints for these Lectures—"there is one grand obstacle, which by the grace of God we must overcome in the outset. We must put out of our minds, altogether, all undue concern for finding acceptance and obtaining credit, either with our hearers in general, or with any party. And this is not so easy as may be imagined, as every honest self-observer will confess. They who are bold in rebuking vice, and faithful in the exhibition of *some* of the more acceptable parts of doctrine, and who set light by the scorn of the ignorant and the worldly, may yet stand in awe, far too much, of those who are accounted the religious and the best informed; and to preach 'the truth as it is in Jesus,' in the whole length and breadth of it, is assuredly very seldom to be done without often startling, and sometimes much offending, even some pious and zealous people, and so getting for a time a bad name among them. The best have their prejudices; and multitudes have such partial views, and are so exclusively addicted to some school or other of religious teaching (which yet may be a good one in the main), that they do not know the truth for the truth, if it be not stated in their own phrase. And they are besides so jealous, and on the watch, to see that one part of the divine word is not contradicted, that they cannot bear with the exposition of another, which indeed is, though they know it not, as consistent with the former as it is important in itself. But, 'if any man speak, let him speak as the Oracles of God.' We must not dread being called the impugner of this or that—of faith or works—grace or godliness—only, 'setting the Lord alway

before us,' we must see to it that we do not impugn either. And accordingly, in that language of common life which our hearers best understand, and in which all saving truth may be very well expressed, we must speak out, as far as the Divine Word conducts us, on all sides, and in all particulars—'keeping back nothing that is profitable,' as is commanded us."¹

III. But it may be said these directions for the composition of sermons, as collected from St. Paul, are too vague and indefinite. I will offer therefore a *third suggestion*; that the best way of narrowing them is by constant reference to the *more specific guidance of your own Church*; which does, in fact, reduce Scripture to a given form; a reference so constant as to lead your hearers to perceive that your sermons are regulated by Scripture, as interpreted by the Church to which you belong, and to which you profess your adherence. Thus, to recur to the first of the three heads before enumerated, that of working in your people a *deep conviction of sin*. St. Paul, we have seen, urges this by precept and example *generally*. Your Church treats it more *specifically*, hinting how you should carry the subject out and where you should stop. For the confession of sin, which she puts into the mouth of the congregation before she allows them to go on to prayer and thanksgiving, (thus laying the true foundation of the Gospel, as I before pointed out,) shows that her idea of the corruption of man, natural and actual, is, that it is extreme, very great and grievous; all in short that it can be, consistent with his being a responsible agent. "We have left undone those things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us." Such is her language, and there she leaves the matter; still she does not encourage metaphysical speculations as to the *precise measure of corruption*, whether total or partial, which injudicious members of her communion

¹ A Charge, June, 1837, pp. 11, 12.

are fond of indulging ; on the contrary, she seems rather to direct the attention to the *actual* than to the *natural* sinfulness of man, probably thinking that consideration the more likely to touch the conscience ; she gives token, in several places, of a disposition to shun this special investigation ; pronouncing nothing upon the future condition of children dying unbaptized—a feature the more remarkable, because Cranmer had at one time, in his Catechism, expressed an opinion that those of heathen parents at least, under such circumstances, were lost ;¹—in the same spirit reminding the congregation, in the baptismal service, of the comfortable words of our Saviour, as given in the 10th chapter of the gospel of St. Mark at the 14th verse ; and using expressions which can scarcely be thought synonymous in the Latin article and the English—“*quam longissimè*,” and “very far gone,” being scarcely equivalent,—whilst her disinclination to the entertainment of such disputations in *general* is further evinced, and still more unequivocally, by the declaration prefixed to the Articles : “That in these both curious and unhappy differences, which have for so many hundred years, in different times and places, exercised the Church of Christ, we will, that all further curious search be laid aside, and these disputes shut up in God’s promises, as they be *generally* set forth to us in the Holy Scriptures, and the *general* meaning of the articles of the Church of England according to them.”

Again, “*Justification by faith in Christ crucified*,” the next head to which I adverted, is variously and differently expounded by those who profess to derive their several doctrines from St. Paul nevertheless. Still therefore you will draw the Apostle’s language through the gauge of your Church ; see it through her medium ; and preach that *perfect God and perfect man*, in union, was the Being who effected this justification, however others may read St. Paul differently ; that the Passion on the cross was a real *sacri-*

¹ Cranmer’s Catechism, p. 51.

fice, and was the price paid for it, however others may regard it in other lights. That this sacrifice was not merely the meritorious cause of it, but the *sole* meritorious cause, however others may qualify. That a lively faith is the instrument by which *man* is to *apply* it, however others may devise other expedients. And that the Sacraments of the Church, rightly administered and rightly received, are the instruments by which *God* usually *conveys* it to man, however others may disparage them.

Again, the practical *service* of the Christian, the *necessity* of *good works*, the nature and principle of those works, you cannot set forth more safely, or more according to the spirit of St. Paul, than by still cleaving to the views of your own Church. You will then put the obligation on the right footing, assign to such actions the proper value, and run no risk of sinking the Gospel as a scheme of mercy; by forgetting grace; or as a rule of life, by forgetting duty. But you will not be very solicitous (because your Church will not teach you to be so) about the *precise* manner in which works are to be regarded, whether as positive *conditions* of justification or not; concerning which so much is talked; content to represent them, with her, as at any rate "*fruits* of faith," as springing *necessarily* out of faith; as so connected with faith, that faith is not faith without them; and you will not puzzle your hearers or yourselves with needless splitting of hairs, which is neither characteristic of the Bible nor of your Church, and is the spring of many divisions.

By these frequent and systematic appeals to the Liturgy, the Preacher will reap many advantages. He will be found usually interpreting Scripture as antiquity and the best authorities have interpreted it. He will produce sermons which will be always in conformity with the Prayers, which the sermons of those Preachers who undertake to expound on their own account, and without any reference to the documents of their Church, very seldom are. He will be always *self-consistent* in his doctrine, which, were he to

deduce it for himself from time to time from Scripture, according to his own impressions on the spur of the moment, it is more than probable he would not be. He will lead the members of his congregation to know, what otherwise they might not, that their Church binds them to certain Articles of Faith and Practice, which they are not at liberty to decline; but that having joined her, they have surrendered their right of private judgment up to a certain point. He will confute dissent in perhaps the best way in which he can do it, and at the same time in the way most likely to reclaim the dissenter, not so much directly as by inference, and yet as intelligibly as if he had given utterance to terms the most offensive. He will teach dissenters to understand that when they quitted the Church they broke bounds. He will train up his people in sober and practical views of the Gospel—in such religious principles (I speak with the experience of a parish priest) as wear well throughout life—such as promote all the sterling household virtues, all the duties of imperfect obligation, and work actively in the heart, though the tongue may not care to advertise them. And finally, he will fulfil his Ordination Vow, which was, that he would “minister the *Doctrine* and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as *this Church* and Realm hath received the same.”

IV. The three heads under which I have supposed the cycle of preaching to run, of course furnish, in the several component parts of each, an endless number of changes on which sermons may be rung. But lest you should be bewildered by the variety, and waste time in the choice, I will suggest, in the *fourth place*, that when reading the Scriptures consecutively, as I have said, you will do well to *note down any verses* that strike you at the time as furnishing good subjects for sermons, under whichever division. In such circumstances, a train of ideas rush into the mind which it would be well to fix by a memorandum; for it is

probable that the same passages presenting themselves to you in cold blood, as isolated passages, by a concordance or the like, when you happen to be in search of a text for the sermon of the day,—it is probable, I say, that the same train of thoughts, or so good a train, would not be sprung in you. I would have you, therefore, keep a book containing a list of texts for future use, to be employed in their turn as occasion calls them up in the manner I am about to describe, which had thus offered themselves to you when your minds were heated, as it were, and alive to their full force, from the context having prepared you for them ; together with hints of the mode of treating them which then struck you. You will find such a depository save you much time, which would otherwise be lost in looking out for texts, and supply you with some of your happiest and most powerful appeals. I would propose to you as a further guide for the choice of your texts, that they should be taken as often as convenient from some portion of Scripture *used in the Service for the day*, or, at least, fall in with the Service ; if always, all the better : the observance indeed of such a rule would be almost peremptory on some occasions, when the day or the season of the year happens to be one of remarkable character ; but in general, and at other times, it would enable you to make the whole Service, sermon as well as Liturgy, tend to the same point—to producing on the congregation some one definite impression, which the Church has in view that day, and towards which the devotions of the day seem more particularly to run. For it will be often found that the Psalms, the Epistles and Gospels, and the Lessons, or several of these at least, even on ordinary occasions, draw to some one subject, or may be made to draw to it without force or constraint, and naturally illustrate one another. And this will not only be to act upon, but to improve upon Paley's advice, namely, “to propose one point in one discourse, and stick to it ; inasmuch as a hearer never carries away more than one impres-

sion.” Indeed the Church from the most primitive times, through the mediæval down to the Reformation, and through the Reformation to our own day, seems to have contemplated the sermon as an exposition and application of the portion of Scripture appointed for the day. Even Justin Martyr—so early a writer—gives it this complexion; the Epistle and Gospel, in fact, its appropriate subjects. In his account of the details of the administration of the Eucharist, the sermon immediately follows the reading of the writings of the Apostles and Prophets, and is a practical commentary on them.¹ It appears to have preserved the same character throughout the subsequent centuries down to the Reformation; the “*Liber Festivalis*,” printed in 1483, containing many specimens of the sermons of that date, and showing that the Epistle and Gospel of the day were regularly wrought up into them. And the name by which they were frequently called in more modern times, “*Postels, quasi post illa*” (sc. *Evangelia*), as well as the position assigned to them in the Reformed Prayer Book, still mark the intimate connection they were understood to have with the Epistle and Gospel: a circumstance, indeed, which supplies a satisfactory reason for the omission of any mention of an *afternoon* sermon in our Service.

There are other advantages resulting from this practice, of adapting our sermons to the portions of Scripture selected for the day. Our Services are so framed, the portions of Scripture to be read are so selected, that, in the course of the year, the whole faith and duty of a Christian is by turns brought before the congregation; and the Preacher, by thus falling in with the several items, as they successively come up, will have failed in no important particular of his office: his sermons will have thus comprised a *complete* round of instruction; and he will have defrauded his people, whether from inadvertence or otherwise, of nothing essential to them. It is more than probable, that if, in choosing his

¹ Justin Martyr, 1 Apol. § 67; see page 98, Paris edit.

texts for the day, he had been governed merely by the taste of the moment, the series of sermons he would have delivered at the year's end would have been less *comprehensive* in their subjects, and so less edifying; some points repeated too often, and some lacking altogether.

Further still—the Preacher will often find it necessary to give very *specific warnings* from his pulpit against one error or another. Sometimes he may conscientiously feel, that the circumstances of the times in which he lives call for such; oftener, some peculiar sin of his parish, which has come to his knowledge by chance, in his weekly rambles, perhaps, through it. Now he will often do well to wait on these occasions, till the Service of the day (for which he is thus in the habit of finding his sermon) naturally, in the course of things, leads him to make such pointed reflections. “Some man,” saith the Son of Sirach, “holdeth his tongue, because he hath not to answer: some keepeth silence, knowing his time. A wise man will hold his tongue till he see opportunity; but a babbler and a fool will regard no time.”¹ Backed by the general drift of the Service, his words will fall upon the congregation with greater effect—it will be the explosion of a train laid—and, what is of more consequence, it will take from the remarks any *political* aspect, if made, for instance, after some change of the laws; or any *personal* character, if made after some specific offence in the parish has turned the Minister's eye to the evil he denounces. For example—a Preacher, of any shade of politics, might, some time ago, have felt that he could not satisfy his own sense of duty, without expressing from the pulpit his notion of the sacred nature of the marriage-rite, and cautioning his people against what *he* would consider at least the unhallowed views of that mystery, which an Act of the Legislature, whether intentionally or not, had set afloat. Feeling this then, I say, he would do better to reserve his observations till some portion of the Scripture for the day,

¹ Ecclus. xx. 6, 7.

gave him a fair and unforced opportunity of making them. We will suppose, for instance, one of the lessons might be the 2nd chapter of the Gospel of St. John, which records the marriage of Cana in Galilee; or the 5th chapter of the Epistle to the Ephesians, which treats of marriage—or the like. His words would not then be those of the political partisan, which would be fatal to their right reception, and prejudicial to himself; but would be the words of the scrupulous Minister, who had to give account for the souls of his flock, and had pledged himself at his ordination to “be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God’s Word:” and amongst such doctrines he would regard, as his Church would regard it, the doctrine that marriage is simply a civil contract. The Preacher, who had the care of a parish, would have found himself under the same necessity, and if prudent, would have extricated himself from it, I think, in the same way, when the registration of births on the new plan was perceived by him seriously to affect the number of baptisms at his Church. Here again, some portion of some Service for the day would soon lead him naturally, and according to his ordinary practice, to touch on the subject of baptism—the Gospel we will presume to be the 10th chapter of St. Mark, or the 3rd of St. John—when, without going out of his way, or taking upon himself to speak evil of the rulers of his people, he might temperately state to them how distinct the sacrament of baptism was from the mere naming of the child, though the two things had, till now, always gone together in the Christian Church—as the sacrament of circumcision, the type of baptism, and the naming of the child, had always gone together in the Jewish Church;—how sinful it was to content themselves with the registration of the name, to the neglect of the rite, though the stumbling-block had been thrown in their way by the Legislature; and further—how far from satisfied he was in *his own mind*, that baptism, administered by an unordained

person, in schism from the Church, to which the same act had opened a wider door, was valid. Not that he would be willing to pronounce a peremptory opinion upon the subject, or to act with respect to other men's children upon his own private judgment; but that certainly he should be content with no such baptism for his own child.

So again, with respect to the other supposed case—that of some sin in the parish, which had forced itself upon his notice by accident perhaps in an individual, but which he might have reason to think was of wider range than he had before suspected, and required animadversion. He had better pause, I say, till the turn of the Service affords him an easy occasion for reproving it, lest he should be thought to be preaching at the *individual*, if the subject be handled instantly after the offence has been discovered by him; which would be, to turn the attention of the congregation to the victim, rather than to the degree in which they were themselves in the same condemnation (making the reproof abortive) and to violate the spirit of the Church; for Cranmer cautions Latimer against this very thing, bidding him “overpass or omit all manner of speech either apertly or suspiciously sounding against any *special* man's facts, acts, manners, or sayings;”¹—he would deal unwisely and unlawfully by the party himself; unwisely, by in all probability hardening him in his offence through public exposure; unlawfully, at least where private admonition had not been first resorted to and resisted; for our Saviour Himself enjoins more than one attempt to recover the sinner from the sin, before we “tell it to the Church.” With this reservation, it is impossible for the Preacher to pin each individual hearer too closely, and to be too *searching* (as the phrase is) in his addresses from the pulpit. We know from the instance of David, did not our own experience of men's hearts and of our own tell it us, that a Preacher may go very near a man's own case indeed, without the

¹ Todd's Life of Cranmer, vol. i. p. 140.

thought ever suggesting itself to the culprit that "he is the man." His words with difficulty hit any one; like "Jonathan's arrows" (to use an illustration of Bishop Taylor's), "they fall short or they fly beyond;"¹ and I fear no Minister of a parish can be brought to the intimate knowledge of mankind which his duties force on him without this melancholy feeling being very constantly uppermost in his mind, what a day of *undeceiving* of ourselves will dooms-day prove! I will further observe, whilst upon this topic, that your sermons cannot be thus adapted to the Service of the day, Sunday after Sunday, without the fact being noticed by the congregation, and considered by them a proof that you are diligent during the week in making your preparation for the Sabbath; and that they at least have the comfort, and will eventually have to answer for the blessing, of having a Minister in charge of them who does not the work of the Lord negligently.

V. The other suggestions which I shall offer will rather relate to the *mechanical* part of the construction of a sermon than to the material.

With respect to the *length*. This, of course, will differ in some degree with the subject treated of; one subject being more fruitful, another less so; and wherever the length of a sermon really arises from the press of matter—from the impossibility the Preacher finds in compressing the thoughts which flow in upon him within narrower bounds—it will seldom be tedious, the substance will beguile the time. But in general, men fall into a habit of delivering all they have to say within such or such a compass; and it is commonly perceived, whether we look to printed sermons or to those we hear for ourselves, that whatever may be the topic, the same author usually spends about the same time in treating it. I would therefore advise that the measure to which the Preacher accustoms himself be *moderate*. It must ever be borne in mind that

¹ Sermon on St. James ii. 24.

the Prayers, at least the Morning Prayers, of our Church, as now offered up, consist of more Services than one, and are therefore of greater length than was at first contemplated by our Reformers,¹ who reckoned upon the congregation meeting more frequently on the Sunday, but for shorter periods; and that sermons out of all limit tend to weary a congregation with the duration of the Service as a whole; to thrust out the *public* ministration of baptism as a peace-offering to that impatience; to deter parents from bringing their children to church; and to create a cry (which did prevail a little while ago) for a curtailment of the Liturgy. I cannot but think that any such curtailment would be a very serious evil; that the time spent on our *knees* on Sunday (which, be it remembered, is too much become by the habits of the people the only day of *public* devotion) is not at all too long for those who are in earnest about saving their souls; and that the whole period of the Service may be much more safely abridged, if abridged it must needs be, by some restraint on the pulpit than on the Prayers. And this the more, because such restraint, instead of curtailing the instruction afforded, would be more likely to augment it—the matter would not be less, but it

¹ Archbishop Grindal seems to have been instrumental to the consolidation of the Services, which hitherto should seem to have been used separately. The following is one of his injunctions at York (Parker Society ed. Grindal's Remains, p. 136):—"Item, that the churchwardens shall not suffer any ringing or tolling of bells to be on Sundays or holydays used between the *Morning Prayer, Litany, and Communion*, nor in any other time of Common Prayer, reading of the Homilies, or of preaching, except it be one bell, in convenient time to be rung or tolled before a sermon; nor shall suffer any other ringing to be used upon saints' evens or festival days, saving at Common Prayer, and that moderately and without excess; *nor shall the minister pause or stay between the Morning Prayer, Litany, and Communion*, but shall continue and say the Morning Prayer, Litany, and Communion, or the Service appointed to be said when there is no Communion, together without any intermission, to the intent the people may continue together in prayer and hearing the Word of God, and not depart out of the church during all the time of the whole Divine Service."

would be less diluted. Let a man, in composing his sermon, weed out every word that does not tell, every useless expletive; submit each sentence to this sort of expurgatory process; and the result would be in most cases a very great reduction of bulk, with a very considerable increase of force. Sermons are often long, simply because as compositions they are slovenly. The writer does not give himself time (as I have lamented already) to do better; to produce a compact sermon by consolidating what he has to say. It is much easier, we all know, to write a long book than a short one; and the same is true of a sermon.

Again: the length of sermons is often extended in a very needless manner, by copious quotations of the very tritest passages in all Scripture. This, it may be said, is the model set by the Homilies, and by the very few sermons we have of the days of the Reformation; but the times are changed; the Bible was then a book comparatively strange to the people, so much of it in the fuller Services being read only in the Latin. But the passages I allude to, though in themselves perhaps the most valuable of all, and on that very account the most familiar, now constitute, in all probability, the Epistles, the Gospels, or the Lessons of our weekly *English* Service; are the manuals of our children at the national schools; have been committed to memory as Sunday tasks by a large portion of our audience; and may therefore be treated as *loci communes*, *be touched*, and the argument on hand be pursued, the hearer's own mind being trusted to supply the remainder. St. Paul very constantly adopts this course of springing a train of thought in the reader, and leaving him to follow it for himself. Thus, was the Preacher to tell of the vanity of life: why not be content with the prodigal *hints* at Scripture of Bishop Hall, who is remarkable for the practice I am recommending?—"Here, one says, Mine head, mine head! with the Shunamite's son; another, My son, my son! as David; another, My father, my father! with Elisha. One cries out of his

sins, with David ; another of his hunger, with Esau ; another of an ill wife, with Job ; another of treacherous friends, with the Psalmist ; one of a sore in body, with Hezekiah ; another of a troubled soul, with our Saviour in the garden. Every one hath some complaint or other to make his cheeks wet and his heart heavy ; stay but a while, and there shall be none of these !”¹ Or again, with Dr. South, on the same subject—“Who knows but within a few days a noisome disease may stop thy breath ? It did so to Herod. Or perhaps an unfortunate stab send thee packing ? It did so to Abner. Or perhaps a stone from the house dash out thy brains, and prove both thy death and thy sepulchre ? It did so to Abimelech.”² Or once more, with Hooker, though the passage does not seem to have originated with him—“Albeit the true worship of God be to God in itself acceptable, who respecteth not so much in what place, as with what affection, He is served ; and therefore Moses in the midst of the sea, Job on the dunghill, Hezekiah in bed, Jeremy in mire, Jonas in a whale, Daniel in the den, the children in the furnace, the thief on the cross, Peter and Paul in prison, calling unto God, were heard, as St. Basil noteth : manifest notwithstanding it is, that the very majesty and holiness of the place where God is worshipped hath, *in regard of us*, great virtue, force, and efficacy, for that it serveth as a sensible help to stir up devotion,”³ &c. Such brevity in appealing to well-known passages of Scripture would not only reduce the sermon in length, but would charm the audience with the greater copiousness and variety of the Preacher, for which it would give scope, and make them more than tolerate him even if he should exceed.

Again : it would be a great relief to the seeming length of sermons—and would therefore be tantamount to an

¹ A Farewell Sermon on Rev. xxi. 3.—Bishop Hall.

² Sermon on St. Matt. v. 25, 26.—Dr. South, vol. v. p. 266, Oxf. ed.

³ Eccl. Pol. b. v. c. 16, § 2 ; vol. ii. p. 73, Keble’s ed.

actual reduction of it—if the Preacher would not rest satisfied with using *only* the more obvious portions of Scripture for the support or illustration of his reasoning but would show his command of the Bible and his sagacity in applying it, by producing as often as possible, for his various purposes, passages less familiar to his people—or, at least, passages, which, if familiar, he makes novel by the use he puts them to. It is wonderful what a mine of this kind there is in the Bible, if well worked—how plastic it is in this way, if skilfully handled. Nobody can read the early Fathers without being struck with the number of subordinate incidents of the Gospel out of the common, which they discover, or think they discover, in the prophecies; and nobody can read either them or the controversies at the Reformation, or the casuists after it, without being surprised at the most ingenious, but still fair and close application to the passing events of life, the details of Scripture afford in the hands of such masters. Thus if we look at the *Fathers*, Marcion, an early heretic, had objected that the Christ of the New Testament was not the Christ of the Creator, and that the Christ of the Creator was yet to come. Tertullian replies, by showing the strict accomplishment of the predictions of the Old Testament in the Christ already come; and accordingly, amongst other and more acknowledged and obvious ones, he notices Hosea xii. 4—“He found him in Bethel (the House of God), and there he spake with us,” as foretelling that Christ was to teach in the *temple*;—Isaiah l. 4: “The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary; he wakeneth *morning by morning*,” as foretelling that He would teach betimes; ¹—Zech. xiv. 4: “And his feet shall stand in that day upon the *mount of Olives*,” as foretelling that He

¹ St. John viii. 1, 2: “Jesus went unto the Mount of Olives. And *early in the morning* he came again into the temple, and all the people came unto him; and he sat down, and taught them.”

would often resort to that mountain ;—Amos viii. 9 : “ And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down *at noon*, and I will darken the earth in the *clear day*,” as foretelling the preternatural darkness at the crucifixion.¹ Again : if we turn to the Reformers, “ You are men of the *new learning* !” was the cry of the Romanists against the Reformers ; “ your doctrines are of yesterday, and not according to universal custom.” “ Just such was Haman’s accusation of the Jews, when he would embroil them with Ahasuerus,” was the reply of Jewel—“ They were a people whose laws were diverse from all people, and who kept not the King’s laws, and whom it was not therefore for the King’s profit to suffer ;” yet for all that, the statutes of these same Jews were in fact the most ancient and venerable of any. Just such, again, he continues, was the charge made against St. Paul by the Athenians—“ He was a setter forth of *strange gods* ;” it was “ a *new doctrine* whereof he spake ;” yet for all that, it was actually no other than the *God* and the *doctrine* to which Moses and all the Prophets had witnessed of old. Once more : if we advert to the divines of the next generation, the duty incumbent upon the Minister of God to set a bright example to his parish is to be urged, and accordingly Jeremy Taylor reminds him of the Saviour’s words, “ My sheep hear my voice, and *follow me* ;” and adds, “ Our shepherds are forced to drive them and afflict them with dogs and noises ; it were better if themselves *did go before*.”² The precept, that “ to obey is better than sacrifice,” has to be enforced. The same author suggests to his congregation, that “ when Abraham had lifted up his sacrificing knife to slay his son, and so expressed his obedience, God would have no more ; He had the obedience, and He cared not for the sacrifice.”³ I have taken my

¹ Contra Marcion. c. iv. § 39, 42, 43.

² The Minister’s Duty : Sermon on Tit. ii. 7, 8.

³ A Sermon at the Opening of the Parliament, on 1 Sam. xv. 22, 23.

examples at random (for the best will not present themselves on the instant), and therefore not to advantage; but examples to the purpose do certainly abound in the Fathers and in our older divines, as many of my hearers, I doubt not, have often remarked for themselves.

VI. With respect to the *arrangement* of the sermon, you will probably find none better than the old one of "doctrine and use;" and still in subordination to this broad principle, you will, perhaps, think it well to subdivide in detail, and *sort* your argument under consecutive heads. Paley, in an ordination sermon, full of excellent but homely sense, is, after his manner, very plain-spoken upon this subject also. "Disdain not," says he, in terms which I should only presume to use as being his own—"Disdain not the old fashion of dividing your sermons into heads; in the hands of a master this may be dispensed with; in yours" (he is addressing young men just ordained), "a sermon which rejects these helps to perspicuity will turn out a bewildered rhapsody, without aim or effect, order or conclusion;" and doubtless the observance of such an economy will assist yourselves in composing, and your congregation, particularly the less intelligent part of them, in receiving and remembering your sermons—though it may be sometimes questionable whether it is expedient to *announce* in full your plan at the outset, as it may occasionally have, on the hearer, the effect which the prospect of a long line of road has on the traveller,—distract his attention, by putting him ever on the look-out for the end.

VII. Touching the *style* in which your sermon is to be written: that style will be best for such a composition, which is least studied, and most natural to the party himself. "Words and phrases that are ready," says Plato, in a passage quoted from him by Clemens, in justification of his own style—"Words and phrases that are ready, and not sought out with over-much fastidiousness, are in general not mean—nay, such as are the very reverse of these, *are commonly*

vulgar.”¹ But look to other things before style. Let your matter be abundant, and your heart in your work, and your style will almost take care of itself. Eloquence, if that be the object of the young Preacher to attain unto, as it often unhappily is, never comes of an over-attention to the choice of words, or construction of sentences—pulpit eloquence least of all. It never can be the fruit of a miserable wish to shine; and here lies the root of such fustian as often goes for eloquence; miserable in any man,—most miserable in a Minister of Christ in the exercise of his office. Eloquence must be the voice of one earnestly endeavouring to deliver his own soul. It must be the outpouring of ideas rushing for a vent. It must be the poet’s experience,

——“thoughts that rove about
And loudly knock to have their passage out.”

It must be the Psalmist’s experience, the untutored effort of a heart hot within, till the fire kindles, and at the last the man speaks with his tongue. It must be the Prophet’s experience, “a word in the heart as a burning fire shut up in his bones, so that he is weary with forbearing, and cannot stay.”² It must be the Patriarch’s experience, “I am full of matter, the spirit within me constraineth me. Behold, my belly is as wine which hath no vent (is not opened, margin); it is ready to burst like new bottles. I will speak, that I may be *refreshed*” (or, as the margin has it, that I may breathe).³ Eloquence of this kind is legitimate; whether in the pulpit or elsewhere; but it is “never found by him who goes out of his way to look for it;”⁴ and this eloquence, compared with the turgid periods of the raw but ambitious aspirant, is the bulk which is of strength, compared with

¹ Stromat. i. § x. p. 344, Potter’s Ed. τὸ δὲ εὐχερὲς τῶν ὀνομάτων τε καὶ ῥημάτων καὶ μὴ δι’ ἀκριβείας ἐξεταζόμενον τὰ μὲν πολλὰ οὐκ ἀγεννές, ἀλλὰ μᾶλλον τὸ τοῦτου ἐναντίον ἀνελεύθερον.

² Jeremiah xx. 9.

³ Job xxxii. 18, 19, 20; the speech in itself is Elihu’s.

⁴ Bather, A Charge, &c., in June, 1837, p. 15.

the bulk which is of dropsy. The styles of Cicero and Demosthenes are characterised by Fenelon, after this manner; that at the end of a speech of the one, the cry would be, "O, what an orator!"—at the end of a speech of the other it would be, "Up, let us march against Philip!" The latter is the only effect of eloquence which the servant of God should for a moment think of.¹ It is not for the like of him to be dreaming about *himself*, when standing before God at least; to be playing tricks of vanity in the presence of the Most High, but faithfully to lay himself out to put down sin, and save a brother's soul; and to rejoice infinitely more when he sees reason to believe that he has made one convert, than when he has made a church full of admirers.

This may be the proper place to say a word on the propriety of using familiar *illustrations* in sermons; and no more than a word is necessary. They should not, perhaps, be sought for; and they need not be shunned. Where an image presents itself spontaneously to the mind of the writer in the heat of his argument, it will probably be found to the purpose, and will really help to explain that argument to his hearer, or impress it upon him; if it fails in this, it is worse than useless, it becomes mere finery, which, instead of being a grace to the person, is only a barbaric emblem of conceit. Our Lord's teaching would certainly induce us to conclude that, under such reservation, such figures are not out of place in the pulpit; and we discover a liberal adoption of them in our old divines. Still, care must be taken that they be never grotesque, of which there is a danger, especially in country pulpits; and many will after all think—particularly those whose years have rendered their taste more austere—that a *metaphor* will answer

¹ When I wrote this I had forgotten that the saying of Fenelon and the application of it occur in the *Essays and Thoughts* of Bishop Horne; to him I was no doubt indebted for both, though at the moment I was not aware of it. See Horne's Works, vol. i. p. 95.

O le bel orateur—

Allons ! battons Philippe.

all the purpose of a *simile* (to which it may be often reduced), and that, in a sermon at least, it is often better-timed.

So far as the *structure of sentences* is to be considered, let it be simple, not involved; a parenthesis may easily be removed by breaking up the passage where it occurs, which will have the further advantage of making your paragraphs short. The well-informed amongst your hearers will applaud a style thus disembarrassed, for it will be pure; and the ignorant will profit by it, for it will be perspicuous.

For the same reasons, avoid *periphrases*. It is far better to repeat a word, if necessary, than escape the repetition at the price of a clumsy circumlocution instead of it—better in point of taste, for all affectation is avoided; better in point of teaching, for there will be then no obscurity. The historian of the “Decline and Fall,” who made this defect of style fashionable for a while, would be often utterly unintelligible if a note were not added to help out his text; the page contains the riddle, the foot of the page its solution. And it was probably this feature in him chiefly, though it may be not exclusively, that drew from Professor Porson (on the whole an admirer of him) the caustic remark, that “it would not be a bad exercise for a school-boy now and then to turn a page of Gibbon into English.”¹ So far then as it is worth while to deliberate upon a choice of words, those of Anglo-Saxon origin (as I formerly had occasion to observe) are to have a preference over those of Latin or French extraction, where there is room for selection; and still on the same grounds as before, for the sake of *taste* and of *plainness*. The most refined of your congregation will hail them as English undefiled, and the most illiterate will understand them, as their mother-tongue. Still the case must not be carried to a fastidious extreme; there may be pedantry even on this side, as there may be

¹ Tracts, &c., of the late Rich. Porson, ed. by the Rev. T. Kidd. Preface, p. xlvii.

pride in rags ; and Sir John Cheke (who undertook a translation of the Gospels, as far as possible, into mere Saxon-English, of which the MS., so far as it was completed, is in Corpus Christi College Library in this University, and has been recently published with a valuable introduction by Mr. Goodwin, Fellow of that College, it having been before known only through an inaccurate specimen given in Strype,) has produced a version, which, however curious as a literary relic of distant times and a distinguished man, certainly does not enamour us of the principle on which it was made ; but it is probable, as Mr. Goodwin observes, that Cheke was led to carry his principle to an extreme, in consequence of the efforts then made by his old antagonist, Bishop Gardner, to introduce a number of untranslated Latin words into the version of the Scriptures, and so render it useless to the great bulk of the English people.

Having already said, that for a sermon the style which is most natural to the Preacher is usually the best for him to use, I shall not be expected to propose to him a model to look much to ; to trim by any writer overmuch (however excellent in himself) would probably have the same effect on the party doing it, as for a self-taught artist or musician to give up his own mother-wit exclusively to some leader of a school ; he might lose his own simplicity without gaining in its stead anything of half its value. But if I were to name any man who seems to me to possess a *style* at least eminently calculated for the effective Preacher—the easy and flowing and unambitious diction—the firm sentence—the vigorous, original, and most appropriate metaphor—above all, the intense (I may say the *vehement*) desire (to use one of his own phrases) “*to get within men*” whilst preaching, it is Baxter.¹ And having always had this opinion of his style,

¹ Baxter indeed gives a singular history of his own style and the circumstances which formed it, that did not occur to me when I wrote this Lecture. See Wordsworth's *Ecc. Bio.* vol. v. p. 594. Having enumerated several circumstances which had served in some degree to shape

I was pleased to meet with a passage in the autobiography of the younger Calamy, which came out a few years ago, thus describing his preaching shortly before his death, and corroborating my own impression:—"I several times heard Baxter preach," says he, "which I remember not to have done before. He talked in the pulpit with great freedom about another world, like one that had been there; and was come as a sort of express from thence to make a report concerning it. He was well advanced in years, but delivered himself in public as well as in private with great vivacity and freedom, and his thoughts '*had a peculiar edge.*'"¹

VIII. You will perceive that I have been silent about *extempore* preaching, for in truth it is a subject on which I do not feel myself competent to advise; and also, for the same reason, upon the minor graces of the officiating Minister, which there is a temptation at once to overrate and to despise. Certainly great gifts (it has been well said) are sometimes impaired for the want of little ones.² "Manner," says Bishop Middleton, in those most wise maxims for the regulation of his future conduct in India, which he put down in his voyage thither, and which you will find in a note in the Memoirs of him—maxims which alone mark him to have been a man equal to the high and holy task committed to him, that of laying the foundations of a Church, "manner is something with everybody, and everything with some;" and if the Preacher is aware of any obvious defect in his

it, he adds, "I think all these are partly causes; but I am sure the principal cause is a long custom of studying how to speak and write in the keenest manner to the common, ignorant, and ungodly people, without which keenness to them, no sermon, nor book does much good: which hath so habituated me to it, that I am still falling into the same with others; And I have a strong natural inclination to speak of every subject just as it is, and to call a spade, a spade, and *verba rebus aptare*, so as that the thing spoken of may be fullest known by the words, which, methinks, is part of our speaking truly."

¹ Calamy's Life, vol. i. p. 221.

² Bather, A Charge, &c, June, 1837, p. 22.

manner which may impede his usefulness as a preacher, such as pitch of voice, cadence, articulation, or the like, it is not only well, but his duty, on being apprized of it by his friends, to overcome it if he can. St. Paul, whose thorn in the flesh was probably some hindrance of this nature, and to which his enemies alluded when they said that his speech was contemptible, prayed thrice to be relieved from it. But to repair to some professor of elocution, he often a stage-player, for rules by which to govern the voice and attitude in the House of God (which is what one sometimes hears of), seems so likely to begin in foppery or to end in it, that I confess it would take a great deal of substantial merit in the man and the Minister to divert my mind at least, were I one of his flock, from the offensive associations such a proceeding would connect with him. And I will add, that no rule for *reading* God's Word in the congregation can help him so effectually as the rule of thoroughly *understanding* what he reads; while the mere regulation of his voice will be an actual commentary, conveying to his hearers the true meaning where it might otherwise escape them, and often giving a novelty to lessons which they had listened to a hundred times before. For how does the argument of the Epistles of St. Paul, *e. g.* suffer in the hands of a reader who has not studied them! How intelligible, even when it is subtle, does it often become by the mere cadence and articulation of a proficient! Nay, to take a simpler instance: Let a reader of the following passage of St. Luke enter himself into its force, and his emphasis will convey the effect of it to his audience too; let him be unaware of its import (a case I have witnessed), and how does he confound it in the recital! "But I tell you of a truth, many widows were in *Israel* in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

"But unto none of them was Elias sent, save unto Sarepta, a city of *Sidon*, unto a woman that was a widow.

“ And many lepers were in *Israel* in the time of Eliseus the prophet ; and none of them was cleansed, saving Naaman the *Syrian*.” (St. Luke iv. 25.)

And I will add that no master of declamation could inspire him with the grace that should become the *Pulpit*, half so well as the simple consciousness (if he could possess himself thoroughly with it) that he was there to save men’s souls ; and that no tone, accent, or emphasis could the most skilful artificer of such craft suggest to him wherein to *pray*, half so appropriate as would be prompted by the single reverential recollection, that he was taking upon him to speak unto the Lord, being himself but dust and ashes.

IX. And this remark leads me to the conclusion of my subject ; which is briefly to observe, that no knowledge however vast, no matter however scriptural, no creed however primitive and orthodox, no style however faultless, no manner however graceful, can avail without the force of the Preacher’s own character, example, hopes, aspirations, prayers, going along with his sermon. Wanting this, he will be but as a “ tinkling cymbal,” even with all these perfections. Having it, he will be eloquent as an angel even after his tongue has begun to falter and his faculties to fail ; nay, later yet, when his body shall have been consigned to the dust of his own churchyard, the memory of such a man will survive to preach to his people still ; even as a quickening spirit was still found to lodge in the bones of the Prophet of old after he had been laid in his sepulchre.

LECTURE VI.

ON SCHOOLS.

THE next subject for the Parish Priest's consideration, and one of the most important, is that which I propose to treat in the present Lecture—*Schools*. I say one of the most important; for I think the very outward features of a parish are enough to bespeak the existence or absence of a school, so manifest is its influence. On the one hand, children basking by the highway side in squalid nakedness; breaking hedges for fuel, and fighting for the penny which the heedless traveller casts to them for opening a gate. Striplings loitering about the threshold of the public-house, the skittle-ground; or, if it happens to be Sunday, herding together at the corners of the streets and lanes, concerting their several plans for desecrating the day, and staring with stupid unconcern at their more sober neighbours, as they pass to the house of God. The walls of that house slenderly tenanted; the upper, and some of the older inhabitants perhaps there; but of young men and women of the labouring class, few even at the ordinary Service, none at the table of the Lord. The common courtesies of life, usually thought due to rank and station, disregarded. Symptoms, slight, but too intelligible, showing themselves about the doors, of a taste for sports unlawful, cruel, or debasing—the whole village or town, in short, under an evident blight.

On the other hand; the various ways in which an effective school, whether weekly or Sunday, or both, sheds its blessings on a parish, both directly and indirectly, are almost more numerous than I can recount. A few of them, how-

ever, I will name ; still guided by my own actual experience of the benefits of such Institutions, and, throughout this Lecture, pretending to no other philosophy in this matter, than such as plain persons deal in, and those may apply, whose part in life is to act, rather than to speculate.

I. In the first place then, a school draws together its recruits from all quarters of the parish, and is a kind of small exchange, to which reports of all matters of local interest in it converge. The pastor of the parish, therefore, will here be sure to learn,—not so much by immediate inquiry as by incidental information, conveyed to him through the absence of this or that child—the accession of this or that new face—or some other accident of the like kind—much that it concerns him to know : who are sick in his parish ; who out of work ; who in the care of the relieving officer ; who changing their dwelling ; who quitting ; who succeeding those who quit ; and what circumstances may have led to any or all of these events ;—matters which may seem in themselves trivial, when thus represented to you, but which do in fact furnish the Minister, most likely, with many opportunities of useful interposition ; regulate his walks, his calls, his occupations, for days to come ; and enable him to be the efficient person he proves ; in quietly and unobtrusively (indeed, with the observation of none perhaps, except God, and the party he befriends) mitigating the distresses, the disasters, the inconveniences of the poor, and knitting society together by numberless subtle, but not ineffectual threads. Indeed, the whole amounting to a sum total of relief, which, I am convinced, from its unpretending character, the country at large, the Legislature itself, is quite unconscious of ; but which, in the case of its extinction, by the overthrow or violent derangement of the Church, would make itself felt on the frame of society, with a force almost equal to that which manifested itself on the dissolution of the religious houses.

II. Again : the pastor of the parish will learn more of the

real character of his people from the school, than from every other quarter whatever. The school is in fact the epitome and brief abstract of the parish. The parents, their habits, words, works, and ways are all reflected in the children. "Fortes creantur fortibus et bonis." The features of the offspring do not half so faithfully express the features, as their morals betray the morals, of the race they spring from. You may be as sure as you can be of anything, that such children as you see in your school habitually fraudulent, equivocating, mendacious, or even disorderly and in rags, come of households, where theft, lying, unthriftiness, and sloth are not discouraged, however they may be disguised. That the needle or the ticket purloined from a companion's bag, augurs but too truly the fuel pilfered—the hen-roost or orchard taxed—the sheaf at the gleanings unrespected—the hare snared—the turnip-field laid under contribution, by the elders at home. That the irregular penny, or perhaps the occasional attempt at evasion of it altogether, is but too significant a manifestation of the arrears at the shop or the mill; the mismanagement, or perhaps the reluctant honesty, that obtains elsewhere. That the task-book soiled, tattered, and repeatedly lost, is but too sure a sign of wages squandered, timely stitches neglected, supplies unhusbanded, at head-quarters. As on the other hand the artless, upright, neat, and orderly child is a never-failing argument, that the roof under which it dwells is the abode of religion, and of those virtues which, when found in a cottage at all, are found nowhere in such perfection.

By reports of neighbours, particularly of poor neighbours, you may be easily deceived as to character (for the poor, especially, are hard judges of one another); by the observations you may happen to make for yourselves in your occasional calls, you may be deceived—for there are many vices and many virtues which are not obvious to the eye. But you may defy parents to blind you long to their own real selves, whose children are brought under your

constant notice at school. This circumstance furnishes the parish priest with abundant opportunity of exercising his ministry to advantage: it borders upon giving him that primitive endowment, so valuable for the first establishment of the Gospel, "discerning of spirits." He is thus taught to *know* his sheep, which is a great step towards keeping them from going astray. He is thus put upon applying the right encouragements, and the right corrections, in the right place. He does not strike at random, as one beating the air. His casual visits to cottages, when he is possessed of this intimate acquaintance with the inmates, may be really turned to some account, and will not spend themselves in feeble religious gossip, as otherwise they readily may, to the damage of true religious feeling; or in maxims and monitions, well intended, but very little to the purpose, and at which the parties to whom they are addressed smile in their sleeve, so beside the mark do they consider them. On the contrary, to *you*, those parties will listen with respect, because they will discover, from your language, that you are in possession of their true character, however you may have come by it. "Sir, we perceive that thou art a Prophet," will be their secret thought. Moreover, they will listen to you with good-will too,—for they will observe that your visit is produced, and your discourse prompted, by the interest you take in their own flesh and blood, however it may tell upon themselves; that though you smite them, supposing circumstances lead you to go to them with a rod, you still smite them friendly. For be assured, there is no way to the heart of a parent, even of a profligate parent, half so direct, as that which is won through a regard for his child.

III. And here is another *incidental* advantage resulting from a school; that it furnishes the Minister with the *best possible introduction* to the houses and hearths of every poor family in his parish. The subject of their children is a passport to confiding intercourse with the parents.

When he lifts the latch with a view to recommend attendance at the school, to enforce regularity, to inquire the cause of occasional default—prepared to remove it, if it prove a case for his help, or correct it, if a case for his animadversion—when the Minister, I say, lifts the latch of the cottage on a mission of this kind, he is rarely unwelcome. The ice is broken between him and the household; conversation between them flows without constraint; and once more he gets at the habits, circumstances, virtues, defects of the parties; enters their very penetralia; establishes himself on a friendly footing with them; and gains a right of road to their dwelling, without a suspicion of his visits being ever impertinent or out of place.

IV. Again: there is another view to be taken of the *incidental* services of a school, (for I do not yet speak of the *direct* and obvious manner in which it promotes religion in a parish, and lends its help to the Minister:) I mean, the encouragement it gives to frugal, regular, and *industrious habits* in the labouring class, which, if not religion in themselves, are generally akin to it, conduce to it, and rarely, indeed, are long separated from it. Insomuch that if, from any circumstance, it has happened that a parish has become lax and disorderly (I need not add, in such a case, ungodly too), there is no way of effecting its regeneration, that I am aware of, but by a *school*. The process indeed of transmuting it by such means may be slow and gradual (for what great, lasting, and beneficial changes are otherwise?), but it is sure, and not superficial. In a school, the children (they, be it remembered, the parents of the future hamlet) are tied to times, confined to rules, submitted to discipline; early acquire therefore an instinct of *order*. In a school, they have to make small payments on fixed days; some compulsory, as the price of learning, some perhaps voluntary, as their contingent, it may be, to a beneficial club (of which I may say more presently) in connection with the school. They thus learn experi-

mentally how rapidly debt accumulates ; what inconvenience it works ; how trifling savings run up : gain, in short, betimes habits of *punctuality*, of *honesty*, of *thrift*. And this natural bias, impressed by the mere *mechanism* of a school, may be greatly improved, where arithmetic is taught in it, by a judicious selection of the sums set. They may be so constructed as to convey (still *indirectly*), in a very lively manner, numerous lessons of cottage economy. I was much struck with this idea, which I met with in a small pamphlet just published (1847), entitled “Hints on an Improved and *Self-paying* System of National Education, suggested from the Working of a Village School in Hampshire, by the Rev. Richard Dawes,” formerly a Fellow of Downing College, now Dean of Hereford ; a publication which, though relating chiefly to the *secular* instruction of a school—as a subsequent publication of the same author, entitled “Hints on Secular Instruction,” does altogether—will supply many most useful suggestions to *all* school-teachers, as the work of a practical man, thoroughly conversant with his subject, and deeply interested in it. Accordingly, he would send the children away with questions to take home with them, such as the following :—“Twenty per cent. of the population of a parish, which is 1040, ought to be at school, but there are only fifteen per cent. : how many are *there* ? and how many are absent who ought to be there ?” “If each person in a family consume — lbs. of sugar in a year, how much will the whole family consume ? and what will it cost at — per lb. ?” “It would be useless,” he adds, “to multiply these questions here ; but I have known some of them afford amusement to a whole family for an evening, and they lead to considerable discussion among themselves as to whether they do use more or less of such and such articles.” —(P. 21.)

It is obvious, I will observe, that we may pursue this thought further, and that it would be easy to devise ques-

tions in such a way as should apprise the tippler, for instance, of the vast waste that accrues to his family in the twelve months, from his occasional visits to the public house—the total calculated to startle him, though the items might not, and to prove to him that it costs more to maintain one vice than two children—or the servant-girl or boy, of the provision for old age they might secure for themselves by laying by a very small portion of their wages systematically from their earliest years. Thus arithmetic might be made to minister *subordinately* to morals, if not to religion itself, and secular instruction be rendered the handmaid of sacred.

In a school, again, the children are taught (one sex, at least, and that the most important in forming the next generation) to knit—a simple art; in some districts of England, as I can testify, scarcely known to half-a-dozen poor men's wives throughout a populous parish—and to sew expertly; resources, not merely serving to spare them the necessity of hiring other hands to do what may be better done by their own—which, as mothers of families, they can ill afford—but having a moral value far beyond this; inculcating *self-dependence, reliance upon their own ingenuity and contrivance*, instead of upon extrinsic aid; finding them ample *employment within their own doors*, and so saving them from becoming tattlers and busybodies, wandering about from house to house, speaking things which they ought not; substituting moreover *domestic industry and housewifery* for labour abroad, in the fields, or at the manufactory; virtuous seclusion for (what it is to be feared it too often proves) exposure to temptation and shame; and under a full conviction (nor that a mistaken one) that more can be *saved* by a mother thus expert and diligent than can be *got* by her; and that her true economy in general is to husband her partner's earnings, rather than attempt to augment them by her own.

In this manner does a school lay the foundation of a

new order of things ; and a visitor of this once forlorn and lawless parish, after an interval of some twenty years, will find its idlers absorbed, its rags replaced by neatness and propriety, its manners civilised, its rates reduced, and the pastor in the midst of it rejoicing at the sensible effects of his own handiwork ; and (were he called upon to impart to that stranger a still more intimate knowledge of his charge) able to show him yet better things than these outward signs of prosperity, and ascribing it all in the first instance, under the blessing of God, to the establishment of a school.

V. Again. By means of the school, the Minister has always at hand *an organ by which he can touch his whole Parish* ; by which he can readily, and at once, circulate throughout it whatever information he sees fit ; put his Bibles, Prayer Books, Tracts in motion and in the best channels. And amongst these last named I would recommend, by the way, those now published from time to time by the Society for the Propagation of the Gospel, entitled “The Church among the Heathen,” and “The Church in the Colonies,” and “The Monthly Record of Church Missions ;” as combining in themselves many topics of popular interest—the manners of savage tribes—the habits and resources of new settlers (a class which some of the readers, themselves, may think of joining)—the produce and scenery of distant lands—the geography of the world ; a subject of more curiosity to the poor than some would suppose, insomuch that Mr. Dawes tells us that no less than 63 sets of small maps, at 6*d.* each, had been purchased by his people in a few weeks (p. 15). The whole exhibiting the Church of England alive, and full of zeal and self-devotion ; thus recommending itself to the mass of our people by the exhibition of virtues they can thoroughly understand and appreciate. For I cannot conceive anything better calculated to make their hearts warm to the Church ; to make them duly estimate its intrinsic worth,

and the vast benefits it is found to shed on society when ably and vigorously dispensed; or to lead them to discover their own happy estate in enjoying its ministrations at hand—no woods, and waters, and trackless wilds to intercept—than the perusal of such journals as those, for instance, of the Bishops of New Zealand, of Cape Town, of Nova Scotia; or indeed of any of the foreign Sees, for it is almost invidious to name some, where all are spending and being spent alike.

By means of this same school, he can disperse the books of his lending library; propagate the rebuke of any petty abuse; issue notice of any useful project he has devised, to which he wishes general attention to be drawn; or of any benefit he has to dispense, for which he desires candidates to be assembled. The school-room in short is the first place that presents itself to him as the suitable arena for any manifesto: (that is, mind, so long as it is a room at his own disposal, and where he has not to consult a dozen people about what he may do there;) a convenience which it may be thought trifling to talk thus gravely about, but which is, nevertheless, greatly instrumental to the successful administration of the parish by the pastor of it. And that is what I am now concerned about, rather than the dignity of my theme; for I have prepared these Lectures for working curates, not for fastidious critics.

VI. I now come to some more *direct* benefits of the *school*. And here the obvious one presents itself, that it is the *feeder for the Church*; that it raises up in a parish, by degrees, an intelligent congregation; qualifies the hearer for listening to the Preacher with profit; approximates the two. For when I said, in a former Lecture, that I would not advise the pastor of the parish to pitch the scale of his sermon too low, I contemplated a *school* as the proper scene for mere rudimental teaching. *There*, such instruction would be in its place. *There*, the merest colloquial communication, the simplest speech, the most familiar

figure, would be not only tolerable, but appropriate. It would *there* be fitting to speak as a child; in the hope, and with the very purpose of putting away childish things in due season. Doubtless it is a great art to administer this instruction judiciously—something perhaps of a gift—but any man, who will take the pains, may do it in a degree, and use will soon render him more dexterous and ready. He will aim therefore above all things, at making the children take an interest in the business themselves; unite them, as far as possible, in a partnership in the investigation of the subject before them, be it what it may; cause them to join him in the chase of it. Thus he will put to them, what the lawyers call leading questions upon it; questions which partly suggest their own answers; and cheat them, as it were, into a persuasion that the *εῖρηκα* was, in fact, their own. He will make much of any word of truth or sagacity in the answer returned to him. He will lead them by the hand through a string of hints or queries, to narrow the ground still more and more, till he has eventually so hemmed the result in, that it cannot escape them. Sometimes he will fetch a compass designedly, because it will afford him an opportunity of putting his little scholars upon laying this passage in Scripture and that together; comparing, in their small way, spiritual things with spiritual; and getting at really sound principles of Bible interpretation without knowing it.

It is wonderful how much more he will achieve in this manner, by taking his pupils with him, than by setting up for himself, and imparting to them ten times as much knowledge in a formal oration of his own. In this latter case (to use the words of Archdeacon Bather, a master of this subject, and whose “Hints on the Art of Catechising,” a posthumous work, published by Rivington in 1848, and republished in 1849, I would strongly recommend to your attention), “the matter will pass from them as it flows: and whether what he had been discussing

related to Peter, or James, or John; or the facts were done at Jericho or Jerusalem; or the scope of the argument was to teach them to pray or to give alms, to repent or to believe the Gospel, they knew not. The sermon had been blameless, but there had been no constraint upon them to give their thoughts to it." In the former case (to adopt the language of the excellent Herbert, whose chapter entitled "The Parson Catechising," affords many valuable suggestions on this topic), "When the Parson has once got the skill of questioning, he will draw out of ignorant and silly souls, even the dark and deep points of religion. Socrates," he continues, "did this in philosophy, who held that the seeds of all truths lay in everybody; and accordingly, by questions well ordered, he found philosophy in silly tradesmen." We will suppose, for example's sake, the parish priest to enter his school, whilst the twelfth chapter of St. Matthew happens to be in reading; for I presume him to drop in from time to time, as his other avocations allow him; which, so long as the school is his own, and the superintendence of it under his own eye, he can do, but no longer. We will suppose him then, I say, to enter his school whilst the twelfth chapter of St. Matthew is in reading. "And when he was departed thence, he went into their synagogue: and, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him," &c. Now the passage, he may think, affords him a fair opportunity of speaking to the children on the subject of the Sabbath. Accordingly, he may deliver to them, if he pleases, a short address upon it, taking this Scripture for his text; not a word of which, in all probability, would they carry away with them; or be able, or willing to communicate to their friends, for instance, when they got home at night. Not so, on the other hand, if he put the matter to them in a series of questions, something after this manner. What are we told God, Himself, did

on the Sabbath? Why then do you suppose that day was called Sabbath? If God so acted by that day, how ought we to act by it? Still, what did Jesus Christ do on the Sabbath, as here described? But if it was a *work* to heal the man with a withered hand, what kind of work was it? Was it only a *wonderful* work? If then it was a work of *charity*, what sort of works may be done on the Sabbath, though it is a day of rest? Again,—There is something said about a sheep; what is supposed to have happened to it? On what day? What did you say it fell into? Did Jesus think it right that it should be pulled out? Why might it not have been left till another day? Was it, then, a work of *charity* only? Of what else was it a work? If then it was a work of *necessity*, what other kind of works are lawful on that day? When, therefore, the commandment says, “in it thou shalt do *no manner* of work,” what works are excepted, nevertheless?

Again: where was Jesus Christ when He saw this man with the withered hand? What is a *Synagogue*? You do not know. Turn, then, to St. Luke iv. 16. “And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the *synagogue* on the *sabbath day*, and stood up for to read. And there was delivered unto him the book of the prophet Esaias,” &c. Now what would you suppose a place to be, where the people met together on the Sabbath-day, where there was a *Minister*, where there was preaching, and reading, and explaining the *Bible*? If then a Synagogue was a kind of Church, and Jesus found the man with the withered hand in the Synagogue; where does it prove Jesus Himself went on the Sabbath? Is there any phrase in the passage that shows He went to church, not on this particular Sabbath only, but every Sabbath? When then Jesus allows works of *charity and necessity* to be done on the Sabbath, does He mean that public worship should be left undone? Are we then

to conclude that He encourages people to be less strict in keeping that day *holy*?

The parish priest having spent his half hour in the school-room in this honest pastime, may go away with a light heart, satisfied that he has been really employed in sowing seed, however little, to some purpose; and that his dialogue will certainly have made an impression on those for whom it was meant; and is very likely to be conveyed by them into quarters which he did not contemplate when he engaged in it.

Moreover, if it was an upper class in the school he was dealing with, he might enter further into his subject; though still after the same manner as before; *i. e.* in a series of questions. He might call their attention to the change of day from the seventh to the first, according to the practice of the Apostles;—require the texts to be quoted where the fact itself is testified; or those again, (as Romans xiv. 5, 6),¹ which suggest the gradual process which ended in the absolute substitution of the one day for the other. He might then bespeak their thankfulness for the provision our own Church has made for the observance of the Sabbath; contrast our condition perhaps with that of the new settlers in our colonies (of whom they will have read in the publications I before alluded to); enlarge upon the credentials of her Ministers; the purity and construction of her Services; and the like . . . Which leads me to offer you another hint, with regard to your superintendence of the studies of the school. You will remember that the school is not merely intended to form the children into *Bible* Christians (as they are invidiously called, and which Baptists, Socinians, Quakers, and sectarians of all kinds claim to be), but *Bible* Christians of the *Reformed Church* of

¹ "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. "He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it."

England. You will, therefore, thoroughly drill them into a familiar acquaintance with the formularies of that Church ; not merely taking the opportunity I have supposed of illustrating the features of the Church, when reading with them a chapter of the Scriptures ; but actually going through the several offices of the Church carefully with them, and reflecting them back to the Scriptures. You will make Churchmen of the children both ways ; reading with them the Bible, and finding in it the Prayer Book ; and reading the Prayer Book, and finding in it the Bible. In doing this you will be greatly assisted by a book, published by the Christian Knowledge Society, “The Liturgy compared with the Bible,” by the Rev. Henry Bailey. As you will very materially aid your own knowledge of the Prayer Book, and of the material out of which it was compiled, by the examination of a very learned and valuable work, by the Rev. Henry Bailey, [son of the former, and now Warden of St. Augustine’s,] entitled, “Rituale Anglo-Catholicum ; or the Testimony of the Catholic Church to the Book of Common Prayer, as exhibited in quotations from Ancient Fathers, Councils, Liturgies, and Rituals” (Parker, 1847);—or by the study of Mr. Palmer’s well-known “*Origines Liturgicæ* ;” or by the examination of the *Primitive* Liturgies (several of them recently published by Mr. Neale); or of the *Mediæval* (several of them published by Mr. Maskell), for yourselves. Thus will you get at the real history of the Prayer Book, and qualify yourselves for communicating a genuine knowledge of it in a popular and easy form. You cannot adopt a better method of diffusing sound religious instruction, abating prejudices, driving away strange doctrines ; or one less acrimonious in its character.

We will imagine, for instance, that you are reading with the children the *Office for Baptism*. You will be speedily led by it to require them to produce the text which asserts, that there is no entrance into the Kingdom of God, but by *Water* and the *Spirit* ; and again, the text which affirms,

that of such as little children, the Kingdom of God consists. And you will make them draw the inference for themselves, that if such as infants are thus pronounced not unfit for the Kingdom of God; and if Baptism is thus pronounced to be the only covenanted entrance into that Kingdom; it follows that Infant Baptism is not only right, but necessary. This inference you will confirm by the actual custom of the Primitive Church, as hinted in other texts, of which I need not remind you; and as clearly avowed by early ecclesiastical witnesses,—with which Mr. Palmer, Mr. Bailey junior, better still the Primitive Liturgies examined by yourselves, will abundantly supply you.

By and by you will come to the subject of *Sponsors*. Accordingly you will represent to the children,—or rather you will elicit it from them, as before, by question and answer,—that *Baptism* partakes of the nature of a *Covenant*, in which conditions, therefore, are to be observed, as well as privileges to be received. You will explain to them, that in the case of the death of the baptized infant, the fruits of the Covenant of Baptism are secure to him; seeing that no conditions of the Covenant, whether expressed or implied, could have been violated on his side, because the time had not come for his fulfilling them; and accordingly, that in such instance,—that is, when the death of the child is contemplated,—the Church requires no Sponsors, as you will point out to them, by referring them to the Office for Private Baptism; an Office only to be administered in the event of serious sickness. But if the child lives to years of discretion, the conditions of the Covenant take effect. When the *life* therefore of the infant is contemplated,—*i. e.* when it is baptized in health,—the necessary obligations must be entered into. But as the infant cannot enter into them for himself, they must be done for him by proxy; and his interests may not be prejudiced by any reluctance in his elder brethren in Christ, to act this friendly part for him—accordingly, at the Baptism of a child in health, *i. e.*

in her Office for Public Baptism, the Church requires Sponsors.

The necessity therefore for Sponsors, you will have thus to reason out, from the very nature of the rite; since Scripture here, as in other instances, has not entered into all the details of the administration of it; though it has clear allusions to promises and vows made at Baptism, which you may point out, as in 1 Peter iii. 21,¹ and as in Heb. vi. 1, 2.²

Again, you will be able to appeal to the very early practice of Christians in this particular, as the strongest possible argument of the manner in which the founders of the churches taught that the institution should be carried out.

As you proceed further you will have to notice the several promises exacted of these Sponsors, and you will then take the opportunity of meeting the popular objection to the form of the last. "Wilt thou obediently keep God's holy will and commandments, and walk in the same all the days of thy life," being the question, and the answer being, "I will;" an answer, it is alleged, which none can give, either for themselves or for others, with sincerity. But you will draw the attention of your children to the answer to the same question in the Office of Baptism for those of Riper Years, which is this: "*I will endeavour so to do, God being my helper,*" and you will contend that the former is but the latter with a subauditur; that "I will," in the Office for Infant Baptism is not peremptory, but an abridgment of "*I will endeavour so to do, God being my helper,*" in the Office for adult Baptism.

Presently you will come to the naming of the child,

¹ "The like figure whereunto, even *baptism*, doth also now save us, (not the putting away of the filth of the flesh, but the *answer* of a good conscience towards God,)" &c.

² "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of *repentance* from dead works, and of *faith* towards God, of the doctrine of *baptisms*," &c.

whereupon you will take occasion to point out the difference between *naming* a child and baptizing it (so common and grievous a confusion); between the *essence* of a sacrament and the *accident* of imparting a designation in it, though the latter is an act simultaneous with the other; between a *Dispenser of God's ordinances*, called by God, and a registrar appointed by a Secretary of State. And you will find this a very favourable moment for explaining the peculiar character of a priesthood, as the accredited conductors of God's grace;¹ and the force perhaps of St. Paul's expression, "Ye that are spiritual," as distinguished from the body of believers at large;² and of that other in the same Apostle, "He that occupieth the room of the unlearned," τοῦ ἰδιώτου.³

Thus in the school-room will you *initiate* your parish in the sound knowledge of this sacrament; season the minds of the rising generation, so as to save them from being fly-blown by heretical insinuations respecting it; supply them with answers to popular objections as to the Church's mode of administering it; remove out of their way stumbling-blocks which ignorance had put in to defeat it; and, by giving them a just insight into the office of godfathers and godmothers, not merely uphold the institution, not merely subdue the reluctance to undertake it when *their* turn comes (a reluctance which, in some parts of England, even embarrasses the administration of the sacrament); but possess them with an idea that principles of charity are involved in it, and that the helpless infant has a claim upon their sympathy, which they, in their merciless strictness, reject.⁴

¹ Rom. xv. 16—Λειτουργὸν Ἰησοῦ Χριστοῦ—ἱεραρχοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ.

² See Jer. Taylor's 1st Sermon on Tit. ii. 7, 8, vol. vi. p. 488. "You who are spiritual by office and designation, of a spiritual calling, and spiritual employment"; and, "there is a spirituality peculiar to the clergy."

³ 1 Cor. xiv. 16.

⁴ Hooker, Eccl. Pol. b. v. c. 60, § 7.

You will successively read, examine, prove by Scripture and primitive testimony, and comment on, all the other offices of your Church after the same fashion; still by question and answer, familiarly correcting mistakes, dispelling prejudices, unfolding meanings as you proceed, till at length you will have insensibly trained up a parish into a real knowledge of Scripture and primitive usage, a real knowledge of your Church and of the scriptural and historical foundations on which her formularies rest; and, without making your people controversialists, (to the probable damage of unobtrusive piety, and the fostering of conceit,) will have forewarned them and forearmed them against error; and will have spared yourselves, in some sort, the ungrateful and delicate task of having hereafter to root up tares, by taking the evil by the forelock, and disqualifying the soil from even entertaining the seed.

The children of your school being furnished with these stores of sound instruction, you can now act with effect upon the injunction of the 59th canon, or rather, the rubric at the end of the Church Catechism; and at all events for some Sundays in the year, openly, in the church, after the second lesson, examine so many of them as you see convenient, in the principles of their faith; drawing out of them, in the face of the congregation, the information you had previously put into them in the school. Thus will you be truly able, through the mouths of babes and sucklings, to perfect God's praise. Parents, brothers, and sisters, in the stalls, will profit by the dialogue of the Minister and children in the aisle. They will be surprised at the intelligence of their answers; and ponder them in their minds far more than if the same truths had reached them, in the usual way, from the lips of the Preacher. They will be made to feel their own ignorance, without having to confess it; and will be humbled and instructed, without being put to shame.

Meanwhile, the poor among your congregation will learn to take a deeper interest than ever in a school, which they perceive works such wonders for their little ones ; and will eagerly supply it with recruits. And the wealthy in your congregation will learn to feel for its prosperity, when thus apprised of its efficiency by their own actual observation of the intelligence of the children ; and will furnish it liberally with funds.

And now how far more prevailing will your ministrations become, both in the church and out of it ! You will put up the prayers on the Sunday, with the comfortable assurance that you at least have a congregation who join with you in them not, with the spirit only, but with the understanding also. You will address them from the pulpit with the freedom of one who feels that he is speaking to sagacious hearers ; that you have no need to be paddling ever in the shallows, but may launch out into the deep, and let down your nets boldly for a draught ; that your appeals, and even allusions to Scripture, will not be lost upon them ; that you can reason with them out of the Scriptures, and be comprehended ; that you need not cripple yourselves by a significant phraseology, in order to be esteemed faithful ; that you may illustrate from the Services of your own Church, and regulate your scriptural interpretations by the standard of her ancient rules of faith, without being exclaimed against as a preacher of strange doctrines, a formalist, an exclusionist, or a bigot.

Again : you will have to administer the Sacrament of Baptism ; but it will be before wise and understanding witnesses. The beauty, the holiness, the efficacy of the Service will no longer be impaired by the uncouth ignorance of the parents or the sponsor ; by their unmeaning looks, their clownish silence, their senseless answers, or their reluctant participation in the rite. The solemn office of your Church in this, as in other instances, will be released from the torpor that had long stricken it in the adminis-

tration, and become the precious manual of a lively devotion.

Again: you will assemble the youth of your parish for Confirmation; but with what advantage to them, and with what comfort to yourselves, will you now do it! In many cases you will be renewing your intercourse, after a hazardous interval, with the former tenants of your school; and, accordingly, you will find that the seed you then cast upon the waters is now coming to you again. You will not have a mass of hopeless ignorance to grapple with; but individuals perfectly alive to the meaning of the ordinance, and conscious of the responsibility which attaches to it. You will therefore not have so much to instruct as to impress them; little to do but to supply them with every motive you can devise, in order to stablish, strengthen, settle them in their good resolves. Should there be any amongst them about to partake in this rite who had not previously shared in the advantage of the school, the difference between them and the others will indeed be marked—one would almost wish it should be; but your labour even with these will be lightened; even these will be lifted along on the tide of their fellows; the good leaven will extend to the whole lump. And when the day for offering up their vows arrives, instead of a thoughtless, heedless throng hastening to a holiday spectacle, it will not be your fault if you do not present to your Bishop a well-instructed and hopeful fold seeking God's blessing at his hands, and about to consecrate their lives to the service of their Saviour in an honest and earnest heart.

Again: you will have to join together your people in Marriage. But it will not be as brute beasts that have no understanding; but persons who approach the rite (you are convinced, from past knowledge of their early years) in a spirit of reverence and sobriety—in the assurance that their union must be begun in religion and maintained in religion, if it is to be of joy, and not of grief—that it is no

secular bargain, but a "great mystery," μέγα μυστήριον, magnum sacramentum.¹

Again: you will have to visit your sick. But with what thankfulness and peace of mind can you do it, when, instead of finding yourselves by the bedside of a fellow-creature about to die, who has to be taught on the instant what it takes a life to learn—unacquainted perhaps with the very principles of the Christian faith, the very fact of an atonement having been offered, and a Saviour having come into the world (I am speaking, without exaggeration, of cases which, probably, every active Minister of God in this Christian land must have encountered)—who hopes to be transfigured, as it were, by three or four visits of the pastor of his parish, and the communication of the Supper of the Lord, out of a blind, unconscious, grovelling spirit, into one meet for the company of angels and archangels. Instead, I say, of finding the sufferer this, or such as this—one whose curtains you would have to close in despair,—you will discover in him one who had been imbued with good instruction betimes; who may, possibly, in the mean season, have gone with the prodigal into a far country, and kept out of the Minister's sight, but is now returning to his care with a wounded conscience and a faith revived. And you will converse with that man, from day to day, on the dispensations and mercies of God in Christ—on the sinner's hopes and helps—as with a reasonable being; nay, as with one raised above himself (for so it seems) by the nearer prospect of immortality—one who,

"Doth attain

To something of Prophetic strain;"—*Milton, Il Penseroso.*

and above you, insomuch that you will gather *from* him

¹ Eph. v. 32. Τὸ μυστήριον τοῦτο μέγα ἐστίν. So Tertullian renders it, *De Jejuniiis*, § 3. "The Sacrament of Matrimony." Homily on Swearing, part 1, and Homily on Common Prayer and Sacraments, part 1.

more than you will impart *to* him ; find it a pleasure and a privilege, instead of an irksome and dejecting penance, to resort to that house of mourning ; and feel it good for you to be there, for that the place on which you stand is holy ground.

“ Such have I seen : and while they poured
Their hearts in every contrite word,
How have *I* rather longed to kneel,
And ask of them sweet pardon’s seal ! ”¹

And still more : how close, and confidential, and full of sympathy, will such communion between the Minister and the sick person prove, where it happens that this sick person is the very same whom, as a boy or girl, you yourself had taught and trained years ago—whose early prayers you had supplied—whose first religious principles you had founded—whose understanding you had opened to understand the Scriptures ! What a rush of recollections would there be on both sides, calculated, in the highest degree, to give animation to the work before you, and to kindle by that bedside a flame of devotion that could not fail to go up before God, and move Him to mercy !

You will have to bury your dead. But with that beautiful Service, which will now come home to the hearts of the living with twofold force, when early instruction shall have made them awake to it ; admiring, as they will do, the principle, at least, on which our Church proceeds in it, of presuming that all her members are (what she has taught them to be) saints ; souls to be gathered, after death, to the elect ; and thus exciting those who yet survive actually to fulfil these her high expectations of her sons and daughters, nor fall short of the election she ascribes to them.

On reviewing therefore these advantages, direct and indirect, which attach to a school—the mart of general parochial intelligence with which it furnishes the Minister ;

¹ The Christian Year.

the opportunity it affords him of getting at the real character of the parents, through the children ; the easy introduction to the houses of the poor it provides for him ; the convenient organ it supplies, by which he can touch his whole parish, for whatever purpose he pleases ; the nursery of order, industry, minute police, which it proves under his management ; the intelligent congregation with which it fills his church ; the sound Churchmen which it renders his people ; and the life, animation, and interest which it introduces into all his pastoral offices, both out of the church and in it ;—on reviewing, I say, all these advantages, we cannot doubt that a school is the parish priest's *right hand* ; that he is absolutely lost without it. Insomuch, that if he happen to succeed to a parish where none has been established, it is surprising how long he is in learning his position ; during what a period he continues to be a stranger in it ! Whereas, had it been his lot to find a school in active operation, he would have been at home there in the twinkling of an eye, and might have fallen to his work without loss of time, and without any fear that he was proceeding with it blindfold. I speak on this point with confidence, because I have had experience of both situations—of having to make acquaintance with a parish without the intervention of a school, and again to do so with that advantage ; and I well remember how crippled were my movements in the one case, and how free and unconstrained in the other.

I do therefore consider, for my own part, that the clergy act wisely in offering strong resistance to every attempt made to take the parish schools out of their hands. They must be substantially in their hands,—under their undisputed control,—before they can be applied effectually, and, in some instances, before they can be applied at all, to the purposes I have been contemplating. For though, in the hands of others, they might answer several of the ends I have adverted to ; the greater as well as the more

important part of them they certainly would not answer. To sever the schools from the clergy would, in my mind, be little less than cutting the sluices by which the pastor is enabled to fertilise his parish ; or, to change the metaphor, would be leaving indeed the workman and the work, but taking away the tools.

Accordingly, I would exhort every young man, on entering upon his duties as a Minister of God, to make the establishment of an effective school (if there is not one already) his very first object. And should it be needful to build a room for the purpose, not to slacken because he is only the curate of the parish ; because he fancies his influence unequal to the work ; or because his connection with that particular spot is likely to be short and fugitive. Let him not treasure up for himself the uncomfortable recollection, after his connection with that parish has ceased, that, whilst it was his own, he had been lukewarm in it ; that, what his hand found to do there, he had not done with all his might, and as one who remembered that “there is no work, nor device, nor knowledge, nor wisdom, in the grave,” where he is going ; that he had not acted by his parish “heartily, as unto the Lord.” Whereas he might have had the satisfaction of thinking, under other circumstances, that, though himself present in that parish no longer, he had left his mantle at least there behind him, in the school which he had founded ; and that good was even then going on in it, which had its origin in himself. Indeed the true view for each Minister to take of his own position, is this ; that he is one member of the great Body in Christ, and that whatever peculiar office that one member is called on to discharge, is for the benefit, not of itself only, or of the part of the Body which is nearest to it, but of the *whole*.

Neither let him suppose that his position as *curate* disqualifies him for attempting any object of this kind, which involves cost, and the co-operation of numbers to raise the

fund. So far from it, the curate is the man for levying a contribution upon a parish, for a public purpose, in many respects, before any other person whatever, rector or land-owner. He moves about the parish, at any rate, on familiar terms with all, and can use a language which another cannot. He, at least, is in no man's ill-books for rent or tithe. His acts, at all events, are acknowledged to be disinterested. He is at once allowed to be in no condition to undertake expensive parochial reforms at his own charge. He can have no misgivings, in appealing to longer purses than his own, lest he should be suspected of pressing upon a parishioner for a subscription, in order to save himself. On every account, therefore, let him, curate as he is, go on, in such a case, with a good courage; for he has far more strength than he is himself aware of; as he will eventually learn, by longer experience of mankind, and a new position in life.

At the same time (may I venture to remind him in passing?) let nothing induce him to involve himself in debt; no object, however great, no purpose, however holy, will justify him in this. If his end cannot be attained without it, it is clear that it is a work to which God has not called him. "Owe no man anything," is even a clearer command than, "build a school." Once embarrassed, and it is almost impossible for a curate, with the ordinary means of a curate, to work himself free. And then at once perishes his power of doing good in his parish. With the matter-of-fact men with whom he will, in general, have to deal, an incaution about debt is ever construed into a want of *common principle*, and they will lose respect for the party accordingly, be the cause what it may in which it has been incurred. And what is perhaps not much less injurious to the Minister, nor less calculated to cripple him in his course, it will be interpreted by the same persons, as an argument of want of *prudence* and *common sense*; a defect which, they will think, disqualifies him from being the guide and

adviser of others, whether in small things or great. Personal debt, therefore, he will, under no circumstances, charge himself with. But, as I have said, he will rarely be unable to accomplish his wish, especially if he takes time, for he will find himself in possession of powers which he knows not of.

I would advise him then to propose to himself the construction of a *Sunday school* first, (if by any miracle he should fall upon a parish where there is none,) or its revival, where it may be feeble and ineffective. Having achieved that, reduced his children to some order, and accustomed any of his more jealous parishioners to the goodly spectacle which a Sunday school presents, let him make another step onward, and rear a *daily school* out of it. Either will be tributary to the other. If the daily school owes its first *existence* to the *Sunday school*, the Sunday school will soon owe its ultimate *perfection* to the daily. For as the latter, (which will be the least numerous, but the most advanced,) will, of course, be incorporated with the other on the Sunday, it will impart to it something of its own strength; as veteran troops, in a general muster, consolidate volunteers.

I shall not enter into minute details respecting the *books* to be used in the school, of which an ample choice is now supplied by the list of the Society for Promoting Christian Knowledge, more especially at the Depository of the National Society. But I find that Dr. Dawes, "after the opening of his school, *recommended* the children to *buy* the books, in order that they might have an opportunity of reading their lessons at home in the evening; and that before the end of the first quarter, he made it a *positive rule* they should do so;" and this without the slightest difficulty (p. 15), though there were no resident gentry in the parish to assist, or take any interest whatever, in education, and even in the annals of pauperism, it had a sort of bad notoriety (p. 17). And so far does this requirement seem to have been from burdening the children, or rather their

parents, with a tax which they resented, that he speaks of the children having, themselves, bought sixty Prayer Books within the ten months that preceded the publication of this pamphlet (p. 23); while nothing can be more pleasing or hopeful than the picture given of the evening occupations of the family by the cottage house-wife; the children reading, or getting their lessons, their father working with them, and "so disappointed, sir," said the good woman to him, "if the evening task is above him, so that he cannot help in it" (p. 37).

Neither shall I enter into particulars respecting the *classification* and *superintendence* of the school; mechanisms now so well understood, and so easily witnessed in activity, by all who are about to engage in the business themselves, and so much better understood in that way than by descriptive details. You will probably however adopt more or less of Dr. Bell's plan, according to circumstances; still preserving the chief feature of it—that which enables you to deal with numbers at a cheap rate—*mutual instruction*; a system far more effective, in my opinion, than it is the fashion just now, for one reason or other, to represent it. The advance of education amongst the poor under it, during the last thirty years, has been immense; and the effect, I have no doubt, is now making itself felt on our social system, in the greater patience under privations, and the greater order and self-control under liberty allowed them, exhibited by the labouring classes, and the vast increase of numerical strength displayed by our Church.

I have spoken of teaching by mutual instruction—and have given my judgment, that in *rural parishes* (to which my experience is mainly confined, and which, in these days perhaps, require attention to be drawn to their schools, even more than the towns), an intelligent first class may be made very fairly effective, with help and supervision, in teaching a lower one, even where pupil teachers cannot be attained to. But where the schools are of more commanding

positions, and enjoy more abundant means, pupil teachers will probably be your resource.

Whether you engage both a master and mistress must, of course, depend upon your resources; but, as in many instances of country parishes, at least, the very being of a daily school must depend upon the economy with which it can be sustained, I would suggest that you need not despair of conducting it, in ordinary cases, perfectly well, even where writing and accounts form a part of your plan, by an intelligent mistress alone; and if only one superintendent is to be had, a mistress is to be preferred; for the *housewifery* of your school can be taught by no other, and your girls are, perhaps, the more important section of your school. Indeed in a parish which I once knew well, there were three schools; one for girls, maintained and regulated by a noble lady; another, a National school, with the usual apparatus of master and mistress, and very fairly superintended by the clergyman of the place; and the third, a dame's school, kept by an intelligent woman of the rank of a cottager, on her own account; and on a National Society's inspector making the round of them all, he pronounced the dame's to be, by far, the best of the three. Such a person, when well backed by your authority, will be quite equal to control even boys of such an age as repair to a school in rural parishes (and it is in those only where such pressure of means is felt), for the various occupations of husbandry very early withdraw them from the teacher to the fields—and the demand upon your exchequer would thus be materially lightened.

To meet those demands you will exact weekly payments of the children, which is far better than to receive them free of cost, even if your funds would admit of it. Parents will prize more what they partly pay for, and will be less disposed to squander opportunities which are bought by them at a price. You will have a further small source of income, perhaps, in the sale of useful articles of clothing

which you will make up or manufacture, or in working with the needle for families who will so employ you—setting apart a *certain portion* of the week for this occupation, or else considering it the staple to fall back upon at *all times*, whenever the parents of the children are unable (which will be often the case) to furnish them with suitable work of their own for domestic use. Whatever deficit remains after this must, of course, be supplied by subscriptions in your parish.

But the secret, above every other, of conducting your school with frugality, and that which will make you conduct it with success, is to exercise a strict watch over it, in all its details, yourself. The parson's eye is not money, but it is far more than money's worth to a school. I believe it would invariably be found, that the best schools are the least burdensome upon the funds, and that where there is a lavish outlay, there is seldom close attendance of the pastor of the parish. It is obvious that it must be so. Your means very much depend upon the number of your scholars, and the sum you can venture to exact of them; *that*, upon the reputation of your school—for there will not be a brisk demand for a bad article in this, any more than in any other case; and if the parent finds his boy make little progress at his book, or his girl at her needle, he will not care to throw away his hard-earned money on such instructions, and your recruits will relax. Now, the cost of working a school of fifty is nearly as great as the cost of working a school of a hundred—so that all the difference is almost sheer gain, or loss; of revenue.

“I have no doubt whatever in my own mind,” says Dr. Dawes, whose impressions thus confirm mine (for I had not been made acquainted with his till long after I had recorded my own); “I have no doubt whatever in my own mind, that in every town of a thousand people, there are all the necessary elements of a *self-paying* system; and I would also extend the observation to all agricultural parishes of

the same amount of population" (p. 46). A principle, I will add, deserving our most anxious attention, and every effort on the part of the clergy to realise and verify it. For, if established, it will be to them a tower of strength; and the very attempt at effecting this object will be full of interest to themselves, and of positive improvement to their schools, whether they succeed in it entirely, or only in part. But I am of opinion that the principle will apply, in a very great degree, to parishes of a much lower scale—and that the school may be rendered, by the activity and vigilance of the clergyman, to a very considerable extent independent of extrinsic help, even where the population of the parish is comparatively small, and, consequently, the resources circumscribed. And indeed, it is in consideration of the vast number of such parishes, that I have, throughout this Lecture, contemplated the case of *small means*, and pitched my observations accordingly. My impression is, that in a vast many cases you will be left to provide your own exchequer; and I repeat, that the mainspring of it will be found in the high character of your school; its high character, I mean, as a village school, which professes to instruct in the Bible, the Prayer Book—in reading, writing, and accounts—in knitting, sewing, and domestic housewifery; not aspiring to mechanics, algebra, or drawing from models.

This high character you must labour to establish; and it can be secured in no other way—be the merit of your master or mistress what it will—than by persevering, vigilant, personal interest, taken in it by yourself and your family. Keeping this consideration in mind, you will select a site for your school-room (if a school-room you have to build) with a reference to the parsonage as much as to the parish. It should if possible, no doubt, be of easy access to the people, but assuredly it should be in a situation to tempt into it the Minister; it should be his refuge, to which he can easily run on a rainy day; it should be his bank, *for small savings of his time*—the place

where, if he has ten minutes to spare at any period, he can repair, and turn it to good account in the manner I have described in an early part of this Lecture.

In these visits he will have his eye, in the first instance, on the master or mistress themselves. They must not be allowed to flag, which, without the sympathy and encouragement of their superior, they may well do; for the daily drudgery of a school naturally begets lassitude. Next, he will spend himself on the first or teacher's class, especially till he has got his school fairly under weigh. These are the primary movers of the whole machine; and the system of *mutual instruction* can only prosper (especially in schools where you have no pupil teachers) when this class is effective. Moreover, his own more exclusive attention to this class will tend to reconcile ignorant parents to the method itself; some of whom are apt to feel a certain jealousy of their children being employed in teaching others, whereas they sent them to school to learn. But if the Minister himself teaches them, what can they desire more?

Some, again, repine at their children being taught by others, whereas a master or mistress was what they looked to for them. But if they still receive that instruction, not from a master and mistress only, but from the Minister himself (at second-hand, it may be, though not always thus), and evidently make advance, and are in gradual progress towards this very class themselves which has the Minister's more immediate care, of what will they be likely to complain?

It is this constant, regular attention therefore to his school, beyond every other thing, that ties the conscientious Minister fast to his parish. Here it is that his absence tells, almost in a instant. The moment his presence is withdrawn, the whole system relaxes; master or mistress falls sick; is interrupted by the call of a friend; is unable to resist a peep at a newspaper; parents find that they

want their children at home to nurse the babe, to wash the linen, to fetch the doctor; children begin to be scared by the rain; to be afraid of small-pox; to lose their penny, and be ashamed to present themselves empty-handed. There is evidently a screw out of place—a tendency to dissolution in the whole apparatus—“*solitâque jugum gravitate carebit.*” Therefore it is, that I exhort the young Minister of a parish not to be needlessly off his post on any day, but least of all on the Sunday. Let him not be tempted to exchange duties with a neighbouring friend, for the sake of saving a sermon; of gratifying the taste of his congregation for a new preacher, or his own for a more select audience. Let him not be snared overmuch by fervent demands on him for charity sermons at this place or that; by soothing appeals to his acknowledged eloquence and great name, and to the duty of permitting such a light as his to spread itself beyond a bushel. Alas! a judicious hearer, skilled in the arcana of a parish, whilst he listens to the persuasive accent of this roving orator, will be thinking of the damage his own little parish is probably suffering meanwhile, and saying to himself, “What doest thou here, Elijah?”

The school then, once rendered vigorous and attractive by the measures and management I have suggested, you will be able to act with regard to it as one having authority, which you could not do were it worthless or indifferent. You will be no longer at the mercy of capricious parents, numbers of whom you will find you have to deal with in a parish. On their removing a child for any cause, or for no cause at all, you will not have to approach them and sue for his return, as you might be almost tempted to do in the consciousness of your own weakness, and the very little benefit he had foregone by abandoning your school. You will learn that he has migrated to the rival school of the Dissenters (usually a feeble one) with comparative equanimity. Nay, more; you will be in a condition to insist upon your own terms for his readmission—to make it a

favour to be granted only on surrender and petition. And you will be guided by the general interest of the school in determining whether, in the particular case, you shall forbear to visit the folly of the parent on the child by his final exclusion, or peremptorily close the door against his return, in order to make other parents more wary, your instruction more prized, and your discipline more rigorous.

But on the whole you will find it advisable, I think, both with a view to the eventual number of your scholars, and to the permanent hold you have on them (particularly if there be a dissenting school in the parish too), not to be over-importunate in beating up for recruits, or over-easy in restoring unreasonable deserters; but rather to lay yourselves out to render your school undeniably good, and trust to its intrinsic excellence to force for it a way.

And here, I think, may be a fit place for saying a word on a practical difficulty which presents itself to some in forming the regulations of a school. Shall you, they ask, insist on the scholars of the daily school going to *church* on the Sunday, or shall you not rather leave it open to them to go to whatever place of worship they or their parents may please? You will have perceived, from what I have already said, that my system is not one of great concession. My own experience of *schools* is, to me at least, conclusive against the admission of latitudinarian principles in the working of them. You will anticipate my opinion; indeed it has been already expressed, when I said that the Sunday school is to be the pioneer of the weekly—that attendance at church on *Sunday* is to be insisted on. You will remember that you did not promise God, through the Bishop, at your ordination, that you would be a teacher of “*useful knowledge*” in your parish; though I do not say that you may not be this, if it falls in with your other pursuits; indeed it will very much tend to the object I am pressing, the establishment of the self-supporting principle, if you are. But you did promise Him, that “out of the *Scriptures* you would instruct

the people committed to your charge ;” that you would “ give your faithful diligence always so to minister the *Doctrine* and Sacraments and Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the Commandments of God ; so that you may *teach the people* committed to your cure and charge with all diligence to keep and observe the same ;” that you would “ be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God’s Word.” And it is in the earnest desire to fulfil these vows, that you, for your part, establish your school. The very first end and aim of it, as far as you are concerned, is this. Can you then consent to leave *Sunday* out of your account ? The very day when all the holy instructions of the week are, as it were, consummated ; the winding-up, the ἀνακεφαλáωσις of the whole. If you concede this point in deference, we will suppose, to professed scruples, how can you stop here ? Why may not the same scruples be alleged against your use of the Church Catechism in your daily school ; or, indeed, against whatever teaching enforces the particular views of your own Church ? Are you prepared to give way here too ; and to take your stand with those who are for teaching religion without teaching any form of it ; and this with your vows upon you ?

But apart from all consideration of *principle*, is not such latitude *inexpedient* ? Does not it expose you to misconception ? Will the Churchman persuade himself that you find any great harm in dissent ; the Dissenter that you subscribe the Articles and Formularies of your Church with any very earnest conviction of their necessity ; when they see you winking at the children of your schools joining the dissenting congregation on the Sunday ? Will you induce, in this manner, either the one or the other to consider the question, whether dissent is not schism, and whether schism is not sin ; neither party understanding

how you can yourself think so, and yet submit to the compromise you do?

But further, what security have you that the children, who are thus allowed to absent themselves from your church, do actually go to any other place of worship? Why may they not be spending their Sunday in bird's-nesting or getting nuts? At least, does not the concession open a door for all manner of irregularities of this kind?

And further still, I understand from those who have had the opportunity of watching the working of this hybrid system on a considerable scale, that the practical effect of it is to supply the Dissenters with a class of teachers for their schools, trained up in your own, very superior to anything they would be likely to educate for themselves; and it was the aggravation of the dying eagle's distress, to be slain by an arrow feathered from his own wing. But perhaps dissent does not know how much its own strength is owing to the advantage it enjoys of leaning upon the Church.

I do not deny that by laying your school under the restrictions I suppose, you may not net so many scholars in the first instance; but those you have you will hold faster. And if you *take pains with your school* (for all turns on this), and are found constantly within it yourself, you will discover that your numbers, I will venture to say, gradually increase; and multitudes of parents, who would be very easily pampered into scruples by a little fostering on your part, will learn to admire the substantial excellence of your school, be unwilling to forego its advantages, and send to you their children, asking no questions for conscience sake. Indeed, Dr. Dawes actually tells us that, from the opening of the school, he had never had one single inquiry made as to what was taught, or what was not taught (p. 24). When you bear in mind how few of those who dissent have really examined the matters at issue between themselves and the Church, or are capable of examining them, and how far

from dogmatically the Church presents them, you will not feel that you have tempted the conscientious parent; but that you have overruled the ignorant one; that you have not seduced the child, but rescued him; and that you have interposed simply from hearty good-will to them both.

There is another measure for securing numbers and attendance, less elevated certainly, and savouring somewhat of "tying by the tooth;" but still, I think, quite legitimate (a measure to which I have alluded already), the creation of a beneficial club in connection with the school, the *Sunday school*, I would add, rather than the *daily*, that being the more comprehensive of the two, and, for various reasons, the least coherent in itself; and therefore having the greater need of under-girding. You will understand it to be a *voluntary* club, free to be entered or rejected by every Sunday-school child, but so constructed as to be inviting. The child, if he pleases, brings to you his penny, twopence, threepence, according to the means of the family, every week. At the year's end the amount is met, from the funds of the school, by a proportionate bonus of one, two, or three shillings. Thus, if his payment is a penny, instead of receiving back his fifty-two pence, or 4s. 4d., he is entitled to 5s. 4d.; if his payment is twopence, instead of receiving back his 8s. 8d., he is entitled to 10s. 8d., and so on. No hard money however is returned; but a ticket presentable at a neighbouring shop for the amount in goods, and for this you make yourself responsible. The shop is a clothing-shop, the ticket only passing for useful clothing for the child in whose name it runs. Both the shop and the article are at the parent's choice. Of the choice of the shop, the parent apprises you before you issue the tickets. Thus apprised, you make out several lists of the names of the children, with the corresponding sums for which you will be answerable, for the use of the several tradesmen chosen; giving his own list to each tradesman, still, before you issue the tickets. Prepared with his list, he checks the tickets by

it when presented ; and, on finding the name and sum on the ticket tallying with the name and sum on his list, he is satisfied that there can be no fraud, honours it, and takes it in payment for his goods. When all the tickets have been thus negotiated, you call at the several shops, and discharge the several amounts. Of the choice of the *article* the parent does not apprise you ; it is not perhaps desirable to control beyond a degree. Probably the appearance of the children, in the course of a few Sundays, will speak for itself to the discretion exercised, or the contrary. But should you suspect abuse, it is easy to require the tradesman to make you out a private return of the articles he has sold to the respective parties, and if you find anything objectionable in the selection, you can interfere before another year. At the same time, you must bear in mind that the *main* part of the sum laid out is, after all, the people's own ; and that, therefore, they have a right, within certain reasonable limits, to do what they will with it. I can speak of the excellent effects of this simple institution, both from experience in parishes of my own, and from observation in parishes of my friends. I have seen the payments creeping on from pounds to tens of pounds, and in two cases, where the population was more considerable, to hundreds ; in one to more than five hundred, after a trial of a few years, in-somuch that it became quite an object to the tradesmen to secure to themselves their share of the annual outlay of the club ; which was only to be done by treating these poor customers, from year to year, in a large and liberal spirit. I have seen a ragged population of children gradually assuming, under its influence, decent apparel ; the excuse for neglect of school and church, so commonly pleaded, a want of clothes to come in (whether real or pretended), altogether silenced ; the children of a whole parish, almost without a gleaner being left, drawn into the school, unsolicited ; not more, it may be, for the learning than the loaves, but it would be the Minister's fault if they did not get the learning too.

With this homely piece of scholastic advice, I shall conclude my remarks on parochial education ; only adding one observation, as naturally suggested by the character of this club ; that in general, whilst endeavouring to improve the condition of the poor, you will do well to make them *half-workers* with you, and not attempt to interpose in their affairs beyond a point. They, like yourselves, have notions of their own, to which they cleave ; notions which, if not squaring with the last principles of political economy which you may have adopted, are often the result of grinding experience in their own little world ; and will sometimes be found to have more in them than your philosophy at first admits. Help them without humbling their honest independence ; counsel them, but do not tutor them to excess. Be satisfied to have your own way in your own concerns, without insisting upon having your own way in everybody's else. Give your people credit for knowing partly how to take care of themselves. Pry not into their schemes till they regard you as a spy. Busy not yourselves with the details till they distrust you as a meddler. And whilst you prove yourselves ever ready to meet them half way, and more than half way, as an unselfish benefactor, court them not to lean on you, till they lose respect for you as an Egyptian they may spoil.

LECTURE VII.

ON PAROCHIAL MINISTRATIONS.

HAVING already prescribed for the Parish Priest on the subject of his *Reading*, his *Sermons*, and his *Schools*, I now proceed to offer you a few thoughts on another department of his duty, *Parochial Ministrations*.

And first, I would say one word *on the field to which his labours must be confined*.

The young Minister then must on no account pass the bounds of his own parish in the prosecution of them. He must not let his zeal outrun his discretion in this. He may have, as he thinks, time and spirits to spare after his own work is done ; he may see with sorrow a neighbouring district apparently in great need of religious superintendence ; but these circumstances constitute no legitimate call upon him, nor justify him in exceeding his own province—a province distinctly marked out for him by the law, and by the very terms of his ordination, which speak of the “people committed to his cure,” “the sick within his cure.” The system of parochial divisions, taken as a whole, is that which gives our Church its chief strength. It leaves no corner of the country, however dim the spot, without a pastor bound to look to it. It prevents all picking and choosing of inviting districts—here a dearth of clergy, and there a deluge. It disperses them evenly over the land—an effect like that produced by the cities of the Levites under the Law. It closes the door against all rivalry and disputes ; admits of no debateable ground ; and is therefore a system that must not be broken in upon by any Minister, for the sake, as he may believe, and very cor-

rectly, of a local benefit : the particular inconvenience attending the restriction in any one case being as nothing compared with the advantage of the arrangement on the whole. You will make, therefore, your own parishes as perfect as you can ; but abstain from your neighbour's—*τὴν κατὰ σαυτὸν ἔλα*¹ (“keep to your own”)—will be your maxim, as the boys of old said to one another when whipping their tops. What would become of the navy, if one officer felt himself at liberty to meddle with another's ship ? St. Paul, even in the infancy of the Gospel, and when the land might be thought to be all before him, would not “stretch himself beyond his measure,” or “boast in another man's line of things” (2 Cor. x. 14, 16) ; much less, in these days of perfect organization, should we ! I doubt indeed, whether, apart from direct parochial interference, the Minister is justified even in attending any assembly for a religious purpose in his neighbour's parish, to which the latter, for reasons of his own, does not choose to give his countenance ; or has a right (delicacy, surely, there would be none in it) to drive such a man into a corner, and disparage him probably in the eyes of his own parishioners, who may be incapable of judging soundly of the question, and impute to a want of zeal, or worse, what does in fact spring from a conscientious objection, whether well-founded or not. Probably much more evil would be done, by the invidious spirit which such a meeting so holden would set afloat, than good by the assistance it might render to the object it was meant to serve. Nay, more : though an opinion of the manner in which parishes contiguous to your own are managed you can scarcely help forming, it will be but wise and charitable in you to keep that opinion to yourselves, if it happens to be unfavourable to your neighbours ; nor by remarks, hints, or even significant silence, afford ground of jealousy to them, for suspicion of vanity in yourselves, and for triumph to those who delight to see Judah envy Ephraim, or

¹ Callimachi Epigr. i. v. 12.

Ephraim vex Judah, in order that they may themselves humble both. Assuredly you can have little real sense of the responsibility of a Minister of God, if you do not feel far too conscious of your own inadequate performance of your vows to hazard observations on the negligence of other men.

It may be remarked by the way, as an illustration, that when St. Paul is writing to the Corinthians (1 Cor. xvi. 12), he says, "As touching our brother Apollos, I greatly desired him to come unto you with the brethren: *but his will was not at all to come at this time*; but he will come when he shall have convenient time." The reluctance of Apollos to visit Corinth at that moment was, in all probability, founded on the dislike he had of the position in which the factious Corinthians had placed him, one party amongst them having constituted him their leader; "I am of Apollos," as distinguished from another party who had done the same by Paul—"I am of Paul" (1 Cor. iii. 4). He would not therefore give the least countenance to such a spirit, and abhorred such provocation to vanity.

It is plain that, independently of the public Services in which the Minister partakes with his people, our Church contemplates other intercourse between them of a more private kind. Thus a promise is exacted of the Deacon, at his Ordination, amongst other things, "*to search* for the sick, poor, and impotent people of the parish, to intimate their estates, names, and places where they dwell, to the curate, that by his exhortation they may be relieved with the alms of the parishioners or others."

Again: When he takes Priest's Orders, another promise is required of him, still conceived in the same spirit—"that he will use both public and *private* monitions and exhortations, as well to the sick as the *whole*, within his cure, as need shall require and occasion be given." Again: he is instructed to administer private Baptism to children in houses, in cases of urgent necessity; a rule, of course,

directly enjoining resort to those dwellings; and afterwards at the Churching of the mothers, a choice of Psalms is submitted to him, to be used (as it should seem) according as the children to whom they have given birth have lived or died—a choice implying, perhaps, that the Minister has a private knowledge of the circumstances of the case, from friendly intercourse with the parties. Again: the Minister is expected, on Sundays and holy-days, to catechise not only the children of his parish but servants and apprentices, whom fathers, mothers, masters, and dames, are to send for that purpose,¹ and a regulation of this sort intimates (if it is not to be a dead letter) that he shall have private communication with such heads of families on the subject. Again: when the Bishop shall give notice of Confirmation, the Minister is to furnish him with testimonials of “all such persons within his parish as he shall think fit to be presented to him”—an injunction obviously demanding much previous and individual knowledge of the young people of the parish, such as could only be derived from close and personal intercourse with them. Again: the Minister, when exhorting the people to repair to the Sacrament of the Lord’s Supper, is told to invite those persons who require comfort or counsel on the subject, to come to him, open to him their grief, receive advice, and have their scruples and doubtfulness removed; still, language denoting conference between the pastor and his flock of a more reserved kind than that which pertains to the congregation. And yet more, the direction respecting the same sacrament—which requires him not to suffer those between whom he perceives malice and hatred to reign to be partakers of the Lord’s Table, and which even instructs him further still what he is to do in case one of the parties is content to forgive whilst the other refuses to be reconciled—leads to the same conclusion still more clearly. So that besides the visitation of the sick at their houses, which our Church

¹ Rubric at the end of the Catechism.

exacts, and which is, no doubt, by far the most urgent of all parochial ministrations, and of which I shall speak presently more at large, she evidently gives the Minister reason to understand, in various ways, that she expects of him a pastoral superintendence of his people, *whole* as well as sick, at their own homes. And it is remarkable, how soon, if he acts up to this large commission, his Church will have provided him errands to every dwelling in his parish (when it is of any moderate size), and put him in favourable communication with every soul in it in detail—in how very few years he will be able to take a survey of it, *e. g.*, from the upland hamlet, and find that he can hang a thought of some labour of love which *his Church has set him upon*, on every house and hut that lies before him. Greatly therefore would that Minister be to blame, who should not make the most of such resources as these. Still, he will not fail to observe that his Church regards these private offices, as to be rendered *tributaries to her great public ministrations*, and by no means to supersede them. No man can read the *Canons*, particularly the 71st, 72nd, and 73rd, without observing the jealous watch which the Church is disposed to keep against all aberrations from the appointed course of her legitimate Services. If the sick are to be *searched out*, it is that the Minister may recommend them to the *Church*. If the whole are to be privately admonished and exhorted, it is to be done with a view to banish error and (as we learn by a previous question) to lead the people to keep and observe the doctrine, sacraments, and discipline of Christ, as the Lord hath commanded, and the *Church* hath received the same. If the child is to be privately baptized, it is not to be done without an injunction, that if it live, it shall afterwards be brought to the *church* to be received. If it is to be catechised, it is to prepare it for Confirmation; when, openly and before the *Church*, it is to ratify the promises of its Baptism. If the man of troubled conscience is to be comforted and counselled, it is in the hope that he

may afterwards be disposed to come to the Holy Communion as administered in the *church*. If the impenitent offender is to be repelled, it is that the *Church* may not be scandalised by his presence. You will exercise, therefore, your parochial ministrations in this spirit, so that they shall *uphold the public service of your Church, not supersede it*; so that they shall be its *succour*, not its *substitute*; so that they shall promote *unity*, not *division*. And if you allege that you are driven to cherish irregular meetings for prayer, and reading, and exposition in your parish, because your Church has not furnished you with so many opportunities of holding regular ones as your zeal requires, should you not turn your attention to a fact which you have perhaps overlooked?—that she has appointed an Order of Morning and Evening Prayer, to be said by you every day, and a Litany on Wednesdays and Fridays—that she has ordained Saints'-days, and Vigils of Saints'-days, and other hallowed feasts and fasts to be kept by you. Have you, then, exhausted this wide field of duty which your Church herself has marked out for you? If so, then perhaps you are in a condition justly to complain of the supineness of your Church; and the niggardly estimate she has made of the energies of her clergy. But if you have not, then it may deserve your consideration, whether your own unprescribed ministrations, foreign to the system of your Church, may not in some degree have been prompted by motives that require examining—by a disposition to recast the Services of your Church (Services to which you have publicly professed your consent and allegiance) according to notions of your own—to slur over this, to omit that, to mutilate the other—thereby begetting a suspicion in the minds of your hearers, that there are doctrines in the Church which are untenable—creeds which are superfluous—prayers which are uninspiring; that her Services are in fact for those that are *without*, τοῖς ἔξω—but that for the *elect* of her members, a more sublimated Ritual must be prepared,—a purer Form

than that which sufficed for a Taylor or a Herbert, a Wilson or a Ken !

Or, whether you may not have been influenced by a desire to stand well with Separatists, and, I will not say to multiply your own seeming admirers, but to bring recruits to the Church. But let me remind you, in the words of Bishop Thirlwall, a man of no exclusive spirit you will remember, that "laudable as is the motive which prompts such attempts at conciliation, they may be carried too far, so as to injure the cause which they are designed to promote. The Church," he continues, "cannot be a gainer—she must ultimately lose, by an addition to her professed members purchased at the expense of her principles, or of her legitimate authority. In such cases, those whom she seems to have won do not, in fact, belong to her; they are strangers at heart, and always ready, when the temporary attraction is withdrawn, to abandon her communion again." —(Charge, 1842.) I repeat therefore, that you, for your parts, will exercise your parochial ministrations, in such a spirit, that they shall uphold the public Service of your Church, not supersede it; shall be its succour, not its substitute; shall promote unity, not division. And with this general remark I shall content myself, leaving it to yourselves to work out the details under a sound discretion exercised on an accurate knowledge of the peculiar circumstances of your own cures; when you will determine how far such a principle will lead you to confine, *e. g.*, your cottage Lectures (if such you have) to the old and infirm, whom physical necessities above suspicion—not secular hindrances, real or feigned—withhold from attendance at the house of God. How far again, you shall prevent the need of private assemblies and a latitude of religious formularies (things liable to abuse), by opening the doors of your church *more frequently*, and cleaving to the only office there allowed. Or how far you shall meet the difficulty still more boldly, and push for another church, where the

influence of the Mother-Church is feeble by reason of distance ; not forgetting in this latter case, in the disposal of your funds (I will observe by the way), that a smaller church, or one incomplete for the present, but capable of extension, with an endowment, will often be found in the end more effective (however less popular the prospectus) than a larger church without one. I would rather however, I say, suggest upon this question a *principle*, as I have done, than dogmatise upon the details ; only adding, as a sequel to the remarks I have already made in former Lectures, that these your domiciliary ministrations (if I may so call them) must not be allowed so to curtail the hours you should spend “in reading the Holy *Scriptures*, and such studies as help to the knowledge of the same,” and in the composition of *sermons*, as to render your instruction from the pulpit weak and worthless, and make the very choicest opportunity you have of doing good upon a great scale, wait on one at all events second to it ; nor yet to cause the hours, hardly inferior in value to the other, which you spend in your *school*, and where again you have the fairest and most promising of fields to work in, next to your congregation in the church, to be shortened by a disposal of your time, however good, yet less undeniably binding. Indeed, properly conducted, these several occupations, so far from clashing, only promote one another—the *domiciliary visit* often suggesting the *sermon* ; and still more often suggested by some incident at the *school*. The caution however may be the more proper, because there is something to captivate the imagination and stir the spirits in the work of a home Missionary, as a man so engaged might consider himself, more than in the silent and solitary application to books and the pen, or in the exhausting and often repulsive toil of a parochial school-room. But I think, after the two Pastors shall have been gathered to their fathers, and have received the reward of God—as both of them will receive it, since

“wisdom is justified of *all* her children”—for faithful services rendered, but under different views; and after the seed they had respectively sown shall have been tested by time and the harvest, it will be found that the *pulpit* and the *school* have been more powerful instruments than the *domiciliary visit*, and have left the stronger and more lasting impression on the character of the people—and further; that the effect produced by the Pastor who has rather acted in the spirit of the *individual* and followed out his own devices, with whatever personal energy and address, is less enduring, however more apparent for the moment, than that produced by him who has acted in the spirit of the *member of the great* religious confederation to which he belongs, the National Church, and merged *his* efforts in hers. The latter habit too, it may be added, is far the more wholesome to the Minister himself, who, so long as he keeps strictly within the bounds prescribed by his Church in all that he does, may be most unwearied in well-doing, and yet happily attract to himself exceeding little of that incense, which streams in clouds about one, who, though a very idle person it may be in reality, secures the observation and applause of the multitude by the very eccentricity of his movements; and possibly by the token they are considered to afford of the enlarged and liberal spirit in which he acts—a champion of God he, who deals with ordinances, they are happy to see, as Sampson did with the withes, breaking them, as a thread of tow is broken when it toucheth the fire!

You will understand that what I have said is not intended to discourage the *domiciliary visit*, or to preach indolence and inactivity in our holy calling; God forbid! but only to set bounds to it in *frequency* where it is paid to the neglect of the pulpit and the school, and to give a direction to it in *character*, that it may not be made the nurse of non-conformity. For that it is possible for such visits to be multiplied till they engross almost the whole

of a man's time, and to be conducted in a spirit prejudicial to religious unity, none, I think, who has had any parochial experience will dispute. Moreover, in my remarks on this subject, you will suppose me to have been contemplating domiciliary visits to the *whole*, exclusively; a case which admits of *degrees* in the performance; for others there are, more expressly prescribed by our Church, which yield in urgency to no calls upon the Minister whatever, which in populous parishes will be almost the only visits he can find time to pay, and which in any parish will supply perhaps some of the most legitimate opportunities of all for gathering a few neighbours together to their edification—I mean, *visits to the sick*. To this great and arduous duty, therefore, as the first of parochial ministrations, let us now turn, whilst I address to you a few suggestions upon it, such as past practice may have supplied. For that the mere use of the Office for the Visitation of the Sick, though most ancient, very beautiful in itself, and faithfully to be employed, will alone suffice, the Church herself does not contemplate, since she supposes free conference between the sick man and the Minister, as the following rubric manifests:—"Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world, exhorting him to forgive from the bottom of his heart all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power;" with more, touching the disposal of his worldly estate. And indeed the 67th canon expressly empowers the Preacher to act with respect to this service "as he shall think most needful and convenient;" and every *priest* at least is a *preacher* licensed by the bishop in the very words of his ordination, which in this respect differ from those used in the ordination of the *Deacon*, in the latter case running, "Take authority to read the Gospel in the Church of God,

and to preach the same, if *thou be thereto licensed by the Bishop himself;*" in the other case no such reservation being made, but the commission being, "Take thou authority to *preach* the Word of God, and to minister the Holy Sacraments in the congregation." It is clear therefore, that the Church leaves to the Minister considerable latitude in his mode of dealing with the sick; nor could he successfully meet the various cases he will have to encounter without such allowance.

I have called the "Visitation of the Sick" the *first of parochial ministrations*, for you have then to occupy yourself with a soul perhaps shortly about to go before God, and have its lot fixed for ever, and which has accordingly to be trimmed for His presence; and by whom so fitly as by you? Or it may be, the party is destined to recover from this sickness, and to date from it (if properly turned to profit, though not otherwise) his repentance and renewal; and who so proper to be the instrument of that reformation as you? You have a whole household prepared, by God's severe visitation on one of its members, to entertain you as an angel. You have a little knot of families around, to whom, under your direction, virtue may be made to go forth out of that one sick chamber. You have the chance of offering the weightiest admonitions to others through the mouth of their dying friend, who will be only too glad to do God service then as you may prompt him; and will bequeath at your recommendation godly precepts for the better government of his household, which will live and operate when he is no more. You may thus, for instance, introduce the use of family prayers under a roof where they were before neglected, or attendance at the Table of the Lord amongst parties who had before despised it—an advantage to which to turn the latter days of an expiring man worthy of the Pastor of our Church; and better than that of the confessor of old of whom we read, who would profit by such moments

to remind his victim that the convent owed "forty pound for stones." You have the opportunity presented to you, for supplying the cottage with a tract or two that may suit, and even the mansion with some memento of a warning, that should not be left unimproved: the "Devotions" of an Andrewes, the "Holy Living and Dying" of a Taylor, the saintly "Poems" of a Herbert, the "Sacra Privata" of a Wilson, the "Christian Year" of a Keble, or the like, as your discretion may dictate. You have the season for *getting within* your people more than at any other—their hearts warm, their disguise or reserve forgotten. You have the most propitious crisis in which to recommend yourself and your office personally to them, and gain for yourself an affectionate respect, which throughout your parochial career will be your joy and your strength. You have a call for your alms at a time when they are most wanted, and can be least abused; always however taking care, whilst doing them, to guard against making the sick man mercenary in his devotions, and leading him to affect a value for your prayers which he feels only for your pence. You have the best of occasions for kindly and discreet interposition between the parish guardian and the poor man; while, on the one hand, endeavouring to abate the severity of the law in any case where it presses inordinately; and, on the other hand, moderating the undue complaints and sullen speech of poverty—teaching the one party not to grind, and the other not to grasp, and thus mediating advantageously between both. And lastly, you have a devotional fervour shed over your own thoughts by these spectacles of mortality, which finds a vent for itself in your pastoral conversation and discourses from the pulpit, qualifying you for appealing to men to save their souls alive with a success which no mere cloistered and contemplative theologian can command, though he "out-watch the Bear."

Hearken therefore for every case of sickness in your parish; you will often learn it of your clerk, still oftener

(as I said) at your school ; and do not wait to be formally apprised by the sufferer himself. He will often delay to do it till the time when you could have helped him is gone past ; and though in such instances you may plead technically want of notice for want of attendance, and screen your lukewarmness under a law ; yet if you do know of the case, by whatever means, that, *in foro conscientiæ*, is notice enough ; and God will count it so, when He comes to reckon with you for the discharge of your trust. And if you are aware of channels by which you can very readily certify yourselves of such particulars, and refuse to use them, your ignorance becomes wilful, and your consequent inactivity without excuse.

The case once reported to you, you will lose no time in acting upon the report ; nor then, nor yet afterwards in the progress of the sickness, put off a visit till to-morrow, when you can pay it to-day, lest you find on some occasion that death has been beforehand with you, and you have left a part of your message undelivered. Neither will you make it in haste, and as if you had more important business to transact elsewhere ; it would be difficult to persuade either the sick man or his friends that you were in earnest, if they saw your thoughts evidently wandering from the scene before you ; nor could they well help entertaining an opinion of your heartlessness, when they fancied you were hurrying over your interview with perhaps a dying man—one too so dear to them at least—at the call of some secular and (as they might believe) frivolous engagement.

In your manner of addressing the sick, your natural humanity will prompt you to such as is gentle and tender ; and in the intimate and confidential intercourse which you will speedily endeavour to establish with the sufferer, you will probably find it best to be alone ; a third party present would only embarrass you both. The time may come, after a few visits have passed, when by-standers may be admitted without reserve, and to their profit ; and there are passages

in the Office for the Visitation of the Sick which obviously suppose them; still, in the first instance at least, entire privacy promotes confidence between the Minister and the sick; the one is enabled to speak more *home*, the other to respond more freely; the one to deliver better his own soul in his searchings of heart, the other to make a cleaner conscience in his confession.

When the operation of *schools* and of *catechising*, conducted as I have presumed, shall have raised up a congregation for the Preacher more capable of reaping advantage from his sermons; and when *sermons*, composed on the principles I have advocated, shall have led them by the hand to still deeper knowledge; on any of them falling sick the Minister will find in them far more hopeful materials to work upon, than he will meet with for the most part at present. The effect indeed of those great engines of national renovation is already beginning to be felt in the department of the Minister we are now considering; and at least to render those scenes of dense and desperate ignorance, which the sick chamber of the old and uninstructed cottager and artisan has been wont to exhibit, somewhat more rare scenes, which I am sure no man who had misgivings about the duty of national religious education could witness, without going away with the conviction that it was to the last degree imperative.

Still, as things are—as they will be for some time to come, and as they always must be, in some measure—the Minister must be prepared to find the visitation of the sick an onerous, rather than an attractive office. The principle which he will discover to be lacking, in great numbers of cases—I fear in the great majority—is that which I urged him to endeavour to establish as the basis of his doctrine in his sermons; and which again I urge him to establish as the basis of his doctrine in his clerical instruction; a *sense of sin*—of the evil of its very essence (what St. Paul calls “the exceeding sinfulness of sin,” ἡ ἀμαρτία καθ’ ὑπερβολὴν

ἀμαρτωλός)¹ and of the degree in which the party concerned has been involved in it—the abomination of the thing; the implication in it of the individual; the former probably a subject which the sick man never has considered at all, the latter but very imperfectly—so that on both accounts, his real relation to God at that moment is very inadequately known to himself. The language of the sick you will have to approach, in a vast multitude of instances, will strike you as furnishing evidence of this defective sense in them, at once, and beyond all controversy; so that you will soon learn, that the first thing you have to do in a sick chamber is to lodge in the heart of the inmate, as I have said, a *sense of sin*. So constantly will you feel this call upon you, that it will be a surprise and exceeding relief where you can spare yourself the necessity of laying this foundation, and can proceed at once beyond it with the superstructure. I do not affirm that you will not frequently hear an admission of sin in general terms, but not such an admission as proceeds from a heart ill at ease; not an admission accompanied by “carefulness,” by “indignation,” by “fear,” by “vehement desire,” by “zeal,” by “revenge.”

Now I do not believe, for my own part, that the best mode of attaining your end in such cases, and establishing this sense, is to deal with the *terrors* of the Lord *merely*, and to enlarge upon the awful pains which await the wicked, unless where you have to break up the heart of stone of some desperate and daring transgressor. I do not think you will in general best attain your object by walking here with Gideon, “who took the elders of the city,” we read, “and thorns of the *wilderness and briars*, and with *them* he taught the men of Succoth.” (Judges viii. 16.) Terror is not repentance; and resolutions of amendment formed under such an influence (on the recovery of the patient, if he should recover) will usually, I fear, end in a relapse. “*Timor non est officii diutini magister*”—(“vows made in pain are violent and void”); and terror is a species

¹ Rom. vii. 13.

of pain ; and such resolutions therefore (even if he should die before he break them), cannot be thought satisfactory. And, besides, what a humiliating view of such a God as our God, are we here presenting to the sick man ! He, a God who has been showering mercies upon His creatures with both hands, for life, for death, and for ever ! and we preaching obedience and submission to Him on the grovelling principle of escaping the damnation of hell ! I would not therefore appeal at once to the argument of terror ; but rather endeavour to create, first of all, a perception of the true *character of sin in itself, and its own essence*, by drawing attention to the misery it produces in the natural world—the range of its mischief indicating its own proper malignity—noting how often a single breach of truth proves the letting out of a flood of bitter waters, which poison a family or a neighbourhood for years or for ages—how often a single act of violence, or spite, or contempt, begets reprisals and counter-reprisals, till a household, a parish, or a kingdom is rent by discord and revenge—how often a single instance of intemperance entails disease and death, not merely on the individual, but on generations that spring from him, and diffuses collateral suffering on kindred, connexions, and friends, there is no reckoning how far ! Indeed, could we sift the misdeeds of bygone times, and trace with precision cause and consequence through the chain of years, what a moral lesson, no doubt, would the investigation develope!—in what numerous instances, for example, would the spectres which our hospitals and madhouses contain, be found to owe their present hopeless estate to the sins of forefathers (if not to their own), whose names even they had never heard of ; but which have perseveringly hung upon the *line* of their perpetrators, though sparing their own persons, and at last hunted down some remote descendant ! “It is for Saul and his bloody house, because he slew the Gibeonites.”

Again : I would represent the *irremediable* character of much of this evil, as still marking the intensity of the pernicious principle. I would urge the pangs of a conscience

in which sin has left its sting to fester, as still an argument of its real nature, pangs terrible beyond any that can be named, for they often make those of death itself welcome, and even forestall their approach. I would touch upon the torrent of calamity which the first sin of all, one single sin (according to revelation), brought upon the world; and observe, that it is not easy to see how that one sin, which wrought all this wide-wasting woe, was in itself worse than hundreds of sins which are committed every day. I would remark on an *eternity* of punishment being the measure annexed by God to the sins of a *limited* life, perhaps a *short* life, as still implying (the more so, because not an isolated proposition, but harmonizing with all these other conclusions) that there must be something in the nature of sin inconceivably *offensive* to God. I would press the same view of it, from the amount of the sacrifice necessary for purchasing relief from it. I say *necessary*, for it is to be presumed that no less or lower a price would suffice, than the humiliation and death of the Son of God, from the very form of the prayer which He offered up, “if *it be possible*, let this cup pass from me;” and which was negatived. I would speak of the very different complexion sin could not fail to wear in the sight of God (a Being all pure) and in the sight of man (a being so greatly polluted); insomuch that, whilst our eyes see not only through a glass darkly but through a glass discoloured, it is scarcely possible we can do justice to the degree of this difference. I would endeavour to approximate to this, by observing, that as a matter of fact, in proportion as a man becomes more holy, *i. e.* becomes more like God, the aspect of sin becomes more repulsive even to him, and that the argument may be pursued in imagination up to God Himself. And that accordingly, whenever Scripture ascribes to the Deity the terrible passions of man, in order to convey to man, in perhaps the only intelligible way, some faint notion of the emotions of the Divine mind (if I may so speak with reverence)—grief,

hatred, jealousy, wrath, indignation, fury, vengeance—it is ever with a reference to *sin*, as their exciting cause.

After a while I would proceed to the other consideration—the degree in which the sick man has partaken of this “accursed thing;” and having opened his eyes to the quality of the *venom*, would now open them wider to the extent in which he, however unconsciously, has imbibed it. Accordingly, I would suggest to him a string of queries for self-examination, taking the ten commandments successively in their order for my guide, and interpreting them very broadly, after our Lord’s manner of handling them in the 5th chapter of St. Matthew; which will afford opportunity, without more offensive personality than needful, of pressing that commandment most, under which there may be reason to suspect the party has most offended. I would put these queries in a very close and pointed form; with a view that they should penetrate, and prick the heart, or (as the engravers say of their tools) should *bite*—and though couched in general terms perhaps, they should be still dictated by some specific form of sin in my own contemplation at the moment, and thus have an edge given to them; herein imitating St. Paul, who reasoned of *righteousness* and *temperance* before Felix, himself a man notoriously unjust and licentious; topics therefore well calculated to wound his conscience, as they in fact did, and selected for that very purpose. I would exhort this unawakened sick man, to reflect upon the ideal of the Christian character, which the Gospel, as a whole, presents; at the same time taking and expanding, in illustration of this, St. Paul’s definition of *charity*, and appealing to his own self-knowledge to inform him whether he did not grievously offend against the rule of life and conversation which that sublime definition involved. I would remind him of another class of sins, for which he will have to answer, besides those of commission—sins of *omission*, I mean—a view of the subject which may, perhaps, be pressed with greater effect

than any other on such persons as tell you, 'they never did any harm;' for, strange as such self-delusion is, you will find none more common amongst dying men, insomuch that the very phrase I have used is one of the most frequent in their mouths. I would remind then these persons, that even were their estimate of themselves admitted, which however is as far as possible from the truth, their representation of themselves, as Christians, by no means squares with the exemplar of Christ Jesus, or of His Apostles.

Did our blessed Lord, I would ask them, think it enough to 'do no harm?' (alas! where should we have been, had this been His principle?)—or, on the contrary, did He not ever "go about doing good?" Did the Apostle of the Gentiles think it enough 'to do no harm?' or, on the contrary, was he in labours abundant, in stripes above measure, in prisons frequent, in deaths oft, in journeyings often, in perils of waters, of robbers—by his own countrymen, by the heathen—in the city, in the wilderness, in the sea—among false brethren;—was he in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness? And "Be ye followers," says he to Christian men—"Be ye followers of me, as I also am of Christ."¹ Is it then, to be a follower of St. Paul, and through him, a follower of Christ, I would repeat, to do no harm? Is that the full portrait of a Christian, as drawn in Scripture; and may you rest satisfied with that, even on the supposition it is yours in truth, which assuredly it is not?

When, by these and other arguments, the substance of many conversations in many interviews, you shall have succeeded by the help of God's Spirit, which you will ask with the sick man in many prayers, in producing an impression on his mind as to the nature of *sin* itself, and to the degree in which he is *implicated* in it; your task becomes easy; and you go on to unfold to him those gracious promises

¹ 1 Cor. xi. 1.

which constitute the charm of the Gospel, with a confidence that he is now duly prepared for them; and to appropriate them to him personally by the Sacraments and ministrations of the Church.

It may be however your lot, in the visitation of the sick, to fall in with spirits of another order from those I have described; souls, already humbled with a deep sense of their unworthiness; doubtful and downcast about the issue of death; and shrinking from the more immediate presence of the Majesty of God. I think I need scarcely advise you upon such cases; they will plead for themselves whenever it is your privilege (for a privilege it is) to encounter them; and inspire you with an interest for them that will, in itself, loose the strings of your tongue, and indeed touch it, as with a coal from the altar. Whilst you will be careful, then, not to heal their hurt lightly or suddenly, you will not allow them to sink in despair. Accordingly you will put the troubled soul in mind, that he is now experiencing an answer to the prayer which he had preferred so often, that "God would give him true repentance;" but that repentance he cannot have, and at the same time lie on a bed of roses; that anguish is an essential ingredient of it; that, no doubt, there are many children of this world who die without being put to this pain, but that their exemption, with their expectations, is surely not to be envied—that the *fearing* man is the safest—that God's commission to the Prophet, when announcing the Saviour, runs thus, "*Comfort ye, comfort ye my people,*" but that the offer of comfort presupposes grief—that God's message of salvation therefore, as thus delivered, only addresses itself to those who mourn for their sins and are vexed—that our Lord's own words run thus, "*Come unto me, all ye that labour and are heavy laden, and I will give you rest;*" but that rest cannot be proposed, except to those who are understood to feel themselves weary—that again therefore it appears that the Saviour's invitation extends to none except such as are con-

scious of the burden of their sins, and long to be relieved from it—that the name selected for the Third Person of the Blessed Trinity, the *Comforter*, seems to lead to the same conclusion, namely, that a sense of bereavement of God's presence by reason of sin must precede that Spirit's approach, and prepare the desolate heart for His welcome reception—for that the idea of *comfort* does enter into the meaning of the term *παράκλητος*,¹ whatever else it may comprise, is, I think, clear from the part He had *immediately* to perform, of reconciling the Disciples to the loss of their Lord, "I will not leave you *comfortless* (*ὀρφανούς*);" and yet His office was to be permanent, "He was to abide with Christians for ever."

You will further admonish this forlorn sufferer, that "Jesus Christ is expressly said to be the same to-day, yesterday, and for ever;" but if so, then that the same spirit which discovered itself in Him when on earth, as the companion of man, actuates Him now in heaven as his advocate, and will breathe in Him hereafter as his judge; and that what that spirit was we have the means of ascertaining, for that it is testified by His miracles, all of mercy; by His ready acceptance of sinners, who turned to Him and sought His help; by His weeping over Jerusalem, steeped as that city was in all manner of abomination; by His parable of the Prodigal Son, and other like parables, studiously constructed on extreme principles of pity; by His receiving again His Disciples after the resurrection, without one re-

¹ See also Bp. Pearson on the Creed, in a note on the clause, "I believe in the Holy Ghost;" and Bp. Bull, sermon on St. Luke i. 48, speaking of the parallel between the Virgin Eve and the Virgin Mary, drawn by Irenæus, b. v. c. 19, "the last words," says he, "*uti Virginis Evæ Virgo Maria fieret advocata*, of the holy martyr are grossly mistranslated by the Latin translation, and have given occasion to the Papists to conclude from them that Eve was saved by the intercession of the Virgin Mary. Doubtless the Greek word used by Irenæus here was *παράκλητος*, which, as it signifies an *advocate*, so it also as frequently signifies a *comforter*, and so ought to have been rendered here."

proachful allusion to their desertion of Him only three days before; or, if with any, no other than was conveyed by the *thrice-repeated* question to Peter, "lovest thou me?" to Peter, whose denial of Him had been thrice repeated; and even this memento, tender as it was, further qualified by the message sent to him expressly and by *name*, through the women, that in spite of all that was come and gone, He would be true to His promise, "and go before him into Galilee." You will further mitigate his excessive fear of God, and kindle in him the love of Him instead, by reminding him that if Jehovah, under the old covenant, is revealed in a form to appal (the time requiring it), and in that form moreover has been impressed upon our minds in childhood, by familiarity with the Scriptures of the Old Testament in our tender years; under the new covenant at least, which is that under which we claim, He is expressed *by the Son*, whose encouraging ways we have been just contemplating; that for us, the Father is manifested in Him, and divulged to us no otherwise—and accordingly, that on Philip's beseeching our Lord to "show him the Father," the reply of Jesus was, "Hast thou not known *me*, Philip? He that hath seen *me* hath seen the Father; how sayest thou then, show us the Father?" You will suggest that God may hide His face from us for a little while, but that we are not to argue from that, that He hath withdrawn it from us for ever: that many of the Penitential Psalms of David (who had his sin, nevertheless, at last put away) evidently betray the deepest dejection under a sense of this bereavement; nay, that our Lord Himself experienced a moment of agony, which extorted from Him the bitter cry, "My God, my God, why hast thou forsaken me?"

By these and the like reasonings, which, illustrated and supported by Scripture, will furnish materials for many colloquies and the topics for many prayers, will you uphold those whose spirit is feeble; save them from being driven by distress of mind to charge God foolishly; and convince

them that they too (whatever their gloomy thoughts may prompt) have the deepest interest in the scheme of mercy which the Gospel propounds, and which they will now take delight in hearing you unfold in all its length and breadth; but which it will not be necessary for me to enlarge further upon here. And I can imagine amongst such cases, some presenting themselves to you, where you will feel the use of the form of Absolution in the Service for the Visitation of the Sick, express as it is, so far from repugnant, an exceeding relief to your own mind; and a cause for thankfulness that your Church had commissioned you to make such an ample declaration of pardon to her faithful and spirit-broken children, and rejoice that she saw no greater difficulty in supposing remission of *actual* sins, on conditions, by the priest in the Absolution, than the remission of *original* sin by him, on conditions, in Baptism; and that as it was lawful for him to say, by force of his commission, "I baptize thee," so was it to say, "I absolve thee."

In scenes like these you will find it convenient to have at hand some Textuary to which to appeal for the authority of Scripture to back you, on whatever head of faith or duty you may be speaking, in the event of your own memory not supplying you with the suitable passage—perhaps Bishop Gastrell's "Christian Institutes" might serve for such a purpose—and in choosing the portions of Scripture which you will read, explain, and apply from time to time in your successive visits, you will of course be guided by the temper and condition of the patient—selecting such as shall awake or soothe, kindle or quench, instruct or confirm, command or suggest, as the case may require; whilst for mere devotion, you will have a never-failing resource in the Psalms, of which the fervour, the heartiness, the fidelity with which they reflect (one or other of them) the variety of feelings which take possession by turns of the sick man's mind, render them perhaps, of all Holy Writ the most affecting

to him, and, if properly interpreted, the fullest of edification. These portions, together with such Collects and Prayers as shall be suitable to his special condition, you will arrange in your own thoughts, before you pay your visit, that there may be nothing irrelevant in your communication by reason of its adoption on the spot and in haste ; and that the time being perhaps of necessity but comparatively short, whatever is uttered in it may be to the purpose. Neither do I think it would be an unprofitable task for the Pastor of a parish, when experience in visiting the sick shall have taught him his wants, to treasure up any prayers he may meet with in the course of his studies, such as ancient Liturgies and Sacramentaries—a most pregnant mine—or the devotions of worthies of the Church may supply, which he may deem fitted for the sick chamber ; as also to make memorandums of such chapters in the Scriptures as it may be convenient to read on such occasions ; till by degrees he shall have compiled for himself a manual which may be supplementary to the Office for the Visitation of the Sick ; and some fund of which kind (whether collected by himself or adopted by him from another), in cases of continued sickness and a consequent long series of visits to the sufferer, it is scarcely possible to dispense with.

Should the sickness end in death, you will do well after a while to look in upon the family of the survivors ; your attentions at such a moment will be kindly taken, for they could only be kindly meant—“the visit to the fatherless and widows in their affliction,” having the sanction of God Himself—and the past scene, and present sorrow, will furnish a golden opportunity for the agitation of themes of solemn and stirring interest—and save your pastoral conversation, for that call at least, from sinking into a godly verbiage which neither comes from the heart nor goes to it, and which, whenever it is so, is worse than unprofitable to all the parties concerned in it. On the other hand, if the sick man recover, you will keep a friendly

watch over him, and make him aware of what you are doing—reminding him, if there be need, that now is the time to perform unto the Lord his oaths, of which you were witness in the day of his trouble; and to be careful to sin no more, lest a worse thing come unto him.

I shall add one remark besides, and only one—that after all is said and done, the Parish Priest never can be thoroughly effective in the sick room, till his own heart shall be in a condition to furnish him readily with the language he should employ in it. He cannot work conviction in another of the heinousness of sin in itself, or of his participation in it, till he has arrived at that conviction himself, and in his own particular instance. He cannot impart to him an adequate sense of the unspeakable comfort contained in the doctrine of the cross, till in his own very self he has tasted what that comfort is. And if, when sitting by the sick man's side, he finds his ideas stagnant, and his feelings unmoved—no power to address him and no knowledge what to say—he has reason to suspect that he has work to do, nearer home, before he can be of much use there; that he must *first* be converted himself, and *then* strengthen his brother. This however is not a province for a lecturer to enter upon; this is not a lesson to be learned from a professor in the schools—but is to be gathered by self-discipline and self-restraint; in the silence of night and the chamber; amidst the disappointments, the disasters, the vanities, the distresses of life, consecrated all of them to edification by the Spirit of God, whose good offices are to be sought for and won by purity and by prayer.

LECTURE VIII.

ON PASTORAL CONVERSATION.

THERE is a certain intercourse subsisting between the Pastor of a Parish and his People, particularly those of a superior rank, which does not fall under the head of *Parochial Ministration*, being an intercourse not so grave in its character as that term would imply, but which, for want of a better word, I may call *Pastoral Conversation* ; on which, perhaps, it may not be improper to offer you a few suggestions.

The Minister of a parish then will often find himself in situations, where direct religious discourse would seem ill-timed, inopportune, and therefore perhaps had better not be started. Nevertheless, without affecting the precisian, or pretending to take no interest in mere secular affairs, in which every man, whether lay or ecclesiastic, whatever he may pretend, must feel some, and which may be discussed in their season with perfect innocence ; the Pastor will never forget what is due to his office and calling, nor allow his “ talk to be of oxen,” when he can divert it fairly to better things.

Now it will often happen, that where the occasion will scarcely bear *religious*, it will bear, what I may call, *ecclesiastical* conversation ; which latter, again, will frequently pave the way to the other, and be the best possible introduction to it. I think, therefore, that the Pastor will not be spending such moments ill, if he profit by them to disperse incidentally, from time to time, and as a path for it opens itself, a more correct knowledge of the *theory* of the Church

of England. It is clear the people at large are very little informed on this head. Much indeed of the religious strife and contention which one grieves to see going on (in some degree at present, though in a greater some time ago), arises purely from this want of information in the country at large ; and though the hints I have to submit to you for introducing the subject may seem to you very far from recondite, yet I have reason to believe, from my own experience, that they will not be superfluous or that to diffuse them will be labour thrown away.

You must all, for instance, have remarked for yourselves how common a thing it is, even in these days, though less so than some time ago, for the people to consider the *clergy* as the *Church*—I mean, to confine their idea of a Church to mere ecclesiastics—to talk, *e.g.*, of a person about to enter into holy orders as one about to go into the Church ; and of a measure being offensive, or the contrary, to the Church, where the clergy only are intimated. You will be doing religion a great service, increasing its activity very largely, if you can disabuse them of this notion. If you can lead them to a habit of thinking that religion is a concern in which the clergy are, in truth, not at all more deeply interested than other men : that if the clergy had immortal souls to the exclusion of others ; that if the joys of heaven or pains of hell pertained to none except to those in holy orders ; or even if the nature of those joys and pains were such as to take less effect on the spirits of others than on those of ecclesiastics, there would be some sense in the limitation implied by this vulgar error ; but in no other case. That, accordingly, the Church of England (however the *people* may have overlooked it) does, in fact, adopt the language of the Acts, and considers that those who have been baptized, fully meaning to continue stedfastly “in the Apostles’ doctrine and fellowship, and in breaking of bread and in prayers,” are added to the *Church* (Acts ii. 47), be they who they may—that it does adopt the

language of St. Paul, who greets “ Priscilla, and Aquila, and the *Church* which is in their house;” who bids “ grace and peace to the *Church* of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints;”¹ and the like. I say that the Church of England adopts this language; and I further say, that you will not be wasting your time when you avail yourselves of a propitious moment for impressing it on your people, that the Apostles’ doctrine in this respect is hers; and for opening their eyes to this aspect of a very important subject: thus leading them to see that they have more to do (according to the *theory* of the Church of England) with the religious interests of the country than simply not to hinder the priesthood; and that if those interests stand in need of a *revival* (as many amongst them affirm), they are not, according to that *theory*, to look to the clergy for it exclusively, and to suppose that they have no part nor lot in the matter themselves.

I. For, in the first place, you will remind them that our Church supposes the *people* to have some voice in the original selection of the Minister—herein following in the steps of the Primitive Church, where, though it was the Bishop’s business to “ see that he laid hands suddenly on no man,” and with whom therefore the final option of the candidate rested (for otherwise, it is manifest, he could not exercise this discretion in the act of ordination), yet were the *people* invited to bear a part in the choice of the candidates.² That, accordingly, the Church of England requires, that before any youth offer himself to the Bishop for holy orders, he give notice of such intention publicly, in the face of the congregation, in the church of the parish where he dwells; thus challenging his neighbours, who have been acquainted with him, probably, from childhood,

¹ Rom. xvi. 5; 1 Cor. i. 2.

² See Cyprian’s Ep. 33, 34, 35, 68; the Bishop, however, competent to ordain of his own knowledge, see Ep. 33, 35.

to a scrutiny of his character, openly appealing to them for a *negative* testimonial at least, of their approval of his purpose¹—of their belief that no stain attaches to him to disqualify him for so sacred a function; and proclaiming aloud, in this “*Si quis*” (as it is called), that if any person knows any just cause or impediment for which he ought not to be admitted to holy orders, he would now declare the same, or signify the same forthwith to the Bishop to whom he means to present himself for ordination. That, moreover, she requires a certificate of this challenge having been openly made, and no adverse response returned to it, under the hand of the churchwarden, as the representative of the people; thus converting the instrument into a deliberate attestation of the merits of the individual.

Such a check, you will suggest, has the Church deposited in the hands of the *people*, against the introduction of persons of character or qualities unsuitable to their profession into holy orders; and so long as the people have this remedy in their own power, it is not for them to content themselves with casting blame on the clergy, who grant testimonials to improper persons (supposing this to be the case); or on the Bishop, who accepts them—culpable, doubtless, to the last degree, as such a proceeding would be in both of them—but to attend to their own responsibilities, and take their own share in purging the ministry, if purging it wants. For it is quite clear that the right point at which to begin this work—the “*caput damni*”—if a grievance does exist (which however may be questioned), lies in the too facile admission into holy orders. Nay, so bent is our Church, in *theory*, on involving the people in the responsibility which attaches to the selection of Ministers, that the *positive* testimonial (for the other was only *negative*)—that the *positive* testimonial of three beneficed clergymen to the learning and good

¹ See Hodgson's Instructions for Candidates for Holy Orders, for these several details.

behaviour of the candidate for three years, or such period as may have elapsed since he left College—and up to which period his College testimonials (documents that should surely be most gravely considered) reach—ought, in strictness, to have the subscription of “other credible persons” (for so the Canon runs ¹), *i. e.* respectable laymen. And though this latter part of the injunction may have fallen into desuetude, from the practice of the Bishops and the supineness of the people, the clause itself stands fast, as a monument of the interest the Church, in *theory*, gives to the people in this most important article of religious provision for the country; and ready, no doubt, at any time to be again put in force whenever the *people* become awake to their own position, as I am teaching you to render them.

It is true they may say that it is a disagreeable office to suggest to the Bishop an objection to the character or qualifications of the party who makes the appeal to them, whether negatively in the church, or positively in the testimonial—an unneighbourly act to do him so ill a service; though, assuredly, it is doing a man the kindest of turns to save him from rushing upon such a trust without a sense of what he is about! But however that may be, it is the overcoming this very reluctance that constitutes the merit of such actions. It is not a pleasant thing, they may be sure, to the three clergymen to refuse to sign, or to the Bishop to deny imposition of hands (and yet they expect this of them, properly enough), if the private feeling of the person accredited is to govern his public conduct. But society could not go on upon such a principle; and it is the habitual subjection of self-gratification to a consciousness of duty which forms the character held in universal esteem.

Nor is this all. The *seasons* for ordination, according to

¹ See Archdeacon Sharp on the Rubric and Canons, p. 138; Canon 34.

the *theory* of our Church, are fixed by definite regulation,¹ apparently, amongst other reasons, in order that the *people* may be the better aware of them—so considerate is she of their just rights; indeed, in Herbert's time, those seasons were exclusive. And accordingly, as the day for administering the solemn rite approaches, the *people* are invited, by an express prayer provided for the Ember-weeks, to offer up their supplications to God on behalf of those about to be admitted to holy orders, that "He would guide and govern the minds of the Bishops and Pastors, that they may make a faithful and wise choice of fit persons to serve in the sacred ministry of the Church; and that to those who shall be ordained of them, He will give His grace and heavenly benediction, that they may set forth His glory, and set forward the salvation of all men." And though the Parliamentary duties of the Bishops have, perhaps, in times past, occasionally deranged this rule, yet I think it is rarely set aside now; and that ordinations are now seldom celebrated at other than the canonical seasons. But, however this may be, it is your business at all events, in your own parishes, to read the prayer appointed at the stated time (there is nothing in the second of the two prayers offered to your choice which renders it unsuitable, even though the ordination should not take place at the moment), and not suffer the memento thus given to the people, that they have themselves an immediate and most direct concern (accord-

¹ Canon 31. The Ember-days at the four seasons, being the *Wednesday, Friday, and Saturday*, after the 1st Sunday in Lent, the Feast of Pentecost, September 14, December 13. It should seem that in Herbert's time, and in Isaac Walton's, the Ember-weeks were the exclusive seasons of Ordination. "But as yet he was but a Deacon, and therefore longed for the next Ember-week, that he might be ordained Priest."—*Wordsworth's Eccl. Biog.* vol. iv. p. 525.

"One cure for these distempers would be for the clergy themselves to keep the Ember-weeks strictly, and beg of their parishioners to join with them in fasting and prayer, for a more religious clergy."—p. 538.

ing to the *theory* of our Church) in the appointment of its Ministers, to be lost through necessity or inadvertence elsewhere, and the people to be taught to regard an ordination as a private affair between the Bishop and the candidates, in which they have no participation—nay, even be tempted to look upon it (if their temperament be morbid) as a collusion between them, as principals, of which themselves are the victims.

At length the day of ordination arrives; and still, you will repeat, in the very Service of our Church, her *theory* of giving the *people* an interest in the selection of Ministers is manifest. For, before imposition of hands, the Bishop is directed to address himself to the people; he being evidently presumed, I must observe, to be holding his ordination in his own diocese, with open doors and in the face of those who would not be strangers to the candidates:¹ “Brethren! If there be any of you who knoweth any impediment or notable crime in any of these persons presented to be ordained Deacon, for the which he ought not to be admitted to that office, let him come forth in the name of God, and show what the crime or impediment is.” What appeal can be more earnest? Again, I say, if the people shrink from this office as invidious; if they refuse to do themselves and the Church justice, as she invites them to do, and allow the Bishop to ordain blindfold when they could themselves enlighten him, it is not the Bishop or the clergy they must blame—it is not thus they can deliver their own souls; but they must blame their own supineness, indifference, and lack of moral courage, which render their powers and privileges of none effect.

Thus in the very first element of the ecclesiastical constitution of this country—the Ordination of Ministers—the people are called upon in the church to consider any sound objection they may have to the candidate, and

¹ See the Office for Ordering of Deacons and Priests.

apprise the Bishop of the same; to add their names to those of several neighbouring clergymen in express testimony of their positive approval of the candidate; to join with their Minister in begging God's blessing on the choice of the Bishop, on whomsoever it may fall; and, once more, on the very threshold of his admission, if any afterthought against the party has occurred to them, to produce it and interpose a delay, at all events till the Bishop shall have had time and opportunity to examine the weight of the objection. So far, therefore, from the Church in *theory* having excluded the people from a voice in the choice of the Ministry, it is difficult to imagine what greater power she could have given them consistently with leaving the final decision and imposition of hands, where Scripture and primitive usage have left it, with the Bishop himself.

But neither is this all. You will proceed to remind your friends, that the person thus ordained Deacon is to continue to perform the office of Deacon for the space of a whole year,¹ unless the Bishop, for some reasonable cause, shall see good to abridge the term of probation; when, before presenting himself for Priest's orders, the Church enjoins him once more to make the same appeals to the *people* as formerly;—that she presumes the interval has sufficed to give them leisure to reflect on their connivance at his admission into first orders, or their express approval of it; and that, if they had afterwards misgivings, they would now be prepared to correct their error—especially as, in the mean season, they will have had opportunity of discovering more of the real disposition and intentions of the party by his carriage in a subordinate station of the ministry—that this, his new position, will have brought his character more prominently out, and enabled them better to judge of the propriety of his further advancement in the Church, or of some pause,

¹ Rubric at the end of the Office for Ordering of Deacons.

at any rate, being interposed; that once more, therefore, the “*Si quis*,” or challenge to the people on the question of character, is thrown down before them in the very church where he has been officiating for twelve months; and the attestation of its triumph in the silence of the audience affirmed under the hand of the churchwarden, the representative of the parish;—that, once more, the subscription of “credible laymen,” as well as of the three neighbouring clergymen, to the merits of the Deacon is called for;—that, once more, the prayers of the people for the right judgment of the Bishop in his ensuing ordination are invoked;—and that, once more, the Bishop, on the day of administering the rite, and before imposition of hands, solemnly entreats the people in the name of God to state any impediment or notable crime of the party which has fallen within their knowledge, and which would disqualify him for his “good degree.”

It is true that much of this, though by no means all of it, is now *theory* only; partly suffered to become so probably from the actual choice made of Ministers proving satisfactory to the country; there being no real grievance in the process as it stands; and the people, therefore, acquiescing in the arrangement, and giving themselves no trouble about it. But it is all wholesome in *principle*, capable of being again realised, in whole or in part; and it is fit that, in this respect, as in so many other respects, the Church should be re-asserted, reproduced, before the people; and no longer be allowed to fade out of sight, under the mist which time, negligence, politics, and (above all) theological and ecclesiastical ignorance, have by degrees drawn before it, till the people have come to sink into a notion that the *clergy* are the *Church*.

II. Again: you will remark, that it is not in the *appointment* of her Ministers only that the *theory* of our Church gives the people a concern. She involves them further, and still more intimately, in maintaining the *punctual* and

decent performance of her Services with the Minister when appointed. She does not impose it exclusively upon *him* to see that the Canons and Rubric be observed; she consigns it to the churchwardens, representatives of the parish at large, to look well to the reverential fulfilment of the duties she enjoins and the ordinances she prescribes, requiring them to make their presentment of whatever is blameworthy in this respect at the visitation of the Bishop or Archdeacon.¹ She enjoins them to provide the sacred books,² the sacred furniture, the sacred elements, of the parish church; to require strange Preachers to show their licence; to take upon themselves the management of the revenues of the benefice during its vacancy by the death of the Pastor, and to see that the Services of the Church are all duly administered till the appointment of his successor. She commissions them “diligently to see that all the parishioners duly resort to their Church on all Sundays and Holydays;” and “earnestly to call upon all such as shall be found slack or negligent in resorting to the Church”³ to repair to it: an office now thought to devolve so entirely on the Minister himself, and which occupies so large a portion of his time; but which, according to the *theory* of our Church, attaches to the churchwardens fully as much as to him. And when she charges them to see that the parishioners resort to the church, she of course gives them to understand that it is for them to see that room is provided for them there.

What a field for duty does she open to the churchwardens here!—a field how long and how sadly neglected! How has the action of the Church been crippled by this neglect! How can the churchwardens urge the attendance of the people, when the people can reply upon them, “There is no place for us if we come!” How can the Church pretend to revive her discipline, to censure and excommunicate for irregularity or schism, when she makes

¹ Canon 111.² Canon 80, *et seq.*³ Canon 90.

no provision for receiving the people within her communion, or retaining them in it? How can she cast out those from her congregation whom she never lets in? Everybody must see that the Church of England had had its basis gradually narrowed by our pew system, till it was ceasing to be the Church of the people, with everything in it to fix itself in their affections all the while; that the man in the goodly apparel and with the gold ring was pretty well securing to himself the whole area of the building. But, as I have said, the *theory* of the Church looks to the people, through their churchwardens, for the correction of this grievance to themselves.

She charges the same parties with providing that the public Services of the Church be subjected to no unseemly interruption;¹ and by consequence, I apprehend, with seeing that there actually be such Services to interrupt. And what they are, she does not leave in doubt, prescribing them clearly enough in her Rubrics. And though you will not take upon yourselves to say, when discussing these matters with your parishioners (as I am now supposing you to do), that it is altogether in the power of the *people*, through their churchwardens, to quicken again every particular in the Canons and the Rubric that has become obsolete—to reconstruct all that has fallen into decay—yet you will very fairly insist that it certainly does rest with the people themselves—furnished as they are with these powers—to put them forth to a greater extent than they now do, if they think there are defects which should be corrected; to help largely in the revival of the Church of England, if revival they consider it to need; and by no means to transfer the whole effort to the Ministers, on the supposition that *they*, and not themselves, are the Church.

And if the law of the land in any case interferes with the Rubric and Canons, so as in particular instances to

¹ Canon 111.

cripple the intentions of the Church and disturb her theory, it is only the more needful that the people at large—who by their representatives pass these laws—should be made aware of the consequences of their own acts (as, by the dispersion of such knowledge amongst them as I am presuming, they would be); made aware, that if the discipline of the Church is less perfect than (as they pretend) it should be, the defect is mainly to be laid at their own doors; and that they must not require of the rulers of the Church the bricks, and yet refuse them the straw of which to make them; and must be content to legislate in a religious and ecclesiastical spirit, if they really wish the operations of the Church to be vigorous and unconstrained.

Nay, more: you will bring the truth I am developing still more home to your parishioners; make it appear still more fully, that the *theory* of the Church is to incorporate the laity with the clergy in her constitution and composition as closely as possible, if you direct their attention to the part—the very considerable part—which the Church assigns to the people in the positive performance of her public Service. You will teach them that it is as foreign from her spirit as anything can be, to suppose that in the construction of her ritual she was framing a function which should be an affair between God and the Minister, of which the people were to be the spectators or witnesses; though this, alas! is but too commonly the spectacle which our churches now present. On the contrary, that in the numerous prayers she requires them to repeat after the Minister; in the *Amen* which she calls on them to utter universally at the close of every other of the prayers, testifying that they are alive to the petitions involved in them; in the numerous responses she puts into their mouths to alternate with the Minister; in the verses of Holy Writ she commissions them to read aloud in reply to the Minister; in the psalms and hymns she sets forth to be said

or sung by them all together¹—she makes her intentions with respect to the people evident, and the active share she expects them to take in her offices. Nay, in all the Prayer Books except the first and last, the Rubric directs the Confession in the Service for the Holy Communion to be made *either* by one of the people about to receive, or by the Minister or Priest. And accordingly, you will remark, that if the people are disposed to complain of the manner in which the Service of the Church is performed—of its length, its coldness, its formality, and I know not what beside—the remedy rests far more with themselves than with Bishop or Minister;—that they must not flinch from their own part, and then make the defect thus occasioned matter of lamentation and ground of charge against the clergy or the ritual. For assuredly you will be able to assert, that there is no officiating Minister throughout England, however negligently he may do the work of the Lord in the congregation (sinful as is such negligence), who does it half so negligently as the congregation in general do it themselves; that there is no priest who falls short in this respect of the part assigned to him (much as some do) half so grievously as the people fall short of their part; that if the Minister reads ill, the congregation do not read at all; that if the Minister prays undevoutly, the congregation do not open their lips; that if the Minister reposes in his desk (I put extreme cases), the congregation lounge at their ease in their pews; and that nothing would contribute half so much to stimulate the Minister, and set him in his right position as leader

¹ The Rubric says, they shall be "*said or sung*." Archdeacon Sharp considers *custom* to be the interpreter here of the Rubric (on the Rubric, p. 77). A note in Mant's Prayer Book (from Collis) asserts that *sung or said*, everywhere signifies the same as "Minister and people." I refer to the 95th Psalm, which, says the Rubric, shall be "*said or sung*," and to the Hymn called "*Te Deum*," which again, says the Rubric, shall be "*said or sung*."

of the devotions of his people—no, not a dozen reprimands from his Ordinary, if that is what they look to—that nothing would contribute half so much to lay to sleep all the popular objections to our Service—of its length, its tediousness, its coldness, and the like (if these are the clamours they want to put down)—as for the *people* to join heart and soul in it, as the Rubric not only encourages, but enjoins them; to let their united voices—the *μίαν φωνήν τὴν κοινήν*¹ of the Primitive congregation—be heard in solemn cadence with that of the Minister, and the devotions of the Church go up to God, as an universal appeal to Him, from a whole population of worshippers. Who would talk of the languor of such a scene as this? you would ask. Who would not rather feel it to be one of enthusiastic but chastened excitement, and the moments so passed not wearisome, but winged? And again, I repeat, you will remind your people, that to produce this blessed resuscitation, as it were, of the Services of the Church *lies with them* far more than with Bishop or Minister; and that so long as they will abandon to the Minister and the clerk that which the Church expressly commits to *them* as a duty—a duty in which it is impossible for the Minister and the clerk to be their substitutes—the sin of the lukewarm sacrifice lies at their doors, and at nobody's else, and the charge of defect which they make against the Church (or the clergy, as they would have it) is a mere unintentional confession of *their own* delinquencies.

III. Again: you will urge that this *theory* of our Church is further developed, by her trusting the *repairs*² and *adaptation*³ of the building to the wants of a fluctuating population *still* to the *people* themselves through the church-

¹ Clemens, Alex. Stromat., vii. § 6, p. 848.

² Canon 85.

³ This latter is to be inferred from Canon 90, which requires the churchwardens, &c., to see that "all the parishioners duly resort to their church," which they cannot do, unless they can provide them with room when they come.

wardens. You will observe that, though the Church has been evidently endowed in a liberal spirit, and not in

“The lore
Of nicely calculated less or more,”

yet no endowment has been provided for the upholding and adjusting to time and circumstance of the fabric of the churches; that this trust has been committed to the *people themselves*, and yet that a small addition to the original ecclesiastical fund would have sufficed to render any such appeal to them needless; but then, that the principle of involving the *people* distinctly and closely in the Church affairs of the nation would have been surrendered—the theory which accounts them, and would teach them to account themselves, as part and parcel of the Church, would have suffered violence; for that *church rates* are to be regarded as an acknowledgment, a trifling acknowledgment, of the nature almost of a peppercorn rent, that the *people*, the people at large, are in integral communion with the Church; and accordingly, you would argue, that at present, whatever measure tends to narrow this basis—whether inevitable or not—would be a measure not conceived in harmony with the theory of our Church. That to abandon church rates would be, *pro tanto*, to abandon this theory, a theory which we see characterising the Church throughout, in whatever aspect we contemplate her; and that to remove them partially, (so as to make them affect, I mean, a smaller number of persons than they at present do,) under a notion of mitigating grievances, would still be to *damage* that theory. And you will come round still to the same practical conclusion as before; that if the *people* throw it in the teeth of the clergy that dissent and even profaneness have increased, and are increasing, in spite of them; that such increase is to be attributed to *their* supineness and want of exertion, and are evils much to be regretted—you will hint that the people must

look at *home* as well as elsewhere for the origin of them, and consider whether they have themselves acted up to the *theory* of their Church in finding within the church walls a kneeling for every inhabitant of the parish; that this they should do first, and then that they may fairly turn upon the clergy—if they still find divisions and ungodliness predominating—and bid them fall more stedfastly to their work. In short, you will point out to them, that the revival of the Church rests with the people themselves far more than they seem aware, and this because they have lost the habit of regarding themselves as a most essential portion of it, and limited their notion of it to the mere ecclesiastic.

I am not now urging you to enforce upon your neighbours, whilst handling this last topic, the *ordinary* arguments in favour of church rates, such as, the necessity for every nation to receive some religious instruction—the impossibility of imparting it, except according to some specific form—the obligation, therefore, of maintaining the requisite organization for such a purpose—the extreme antiquity of the actual provision thus made, insomuch that no property has been bought, sold, or inherited for ages upon ages, except subject to it—the impossibility of making exceptions in behalf of this individual or that, who might object to it, without dissolving the principle—the inexpediency of splitting a nation into parts, decomposing it, as it were, into its elements by furnishing (and, what is worse, causing a religious question to furnish) a temptation to exclusive dealing, jealous intercourse, non-coöperation between man and man in all the social relations of life—or even the inconvenience and additional cost of removing the details of such provision from local inspection and management, and devolving them (as was once contemplated) upon a distant board;—all of them, as well as others that might be named, considerations very fit to be advanced in their proper season. But what I am now upon is, to

suggest to you to put the question of rates on the broad basis I have been laying open ; to make it minister to the developement of the *theory* of your Church before the eyes of your people, so that they may be more alive than they are to the deep concern in the Church which that theory assigns to themselves—a lesson most important, I think, to impress. For, can it be doubted, whether if the Church were so constructed (or, through ignorance and false views, were supposed to be so constructed) as to *exclude* the people peremptorily from all participation in its interests, it would long stand fast? That if they were to have no voice whatever in the selection of the clergy, but had to accept them, be they what they might—no control over the due administration of the Services, but had to acquiesce in their mal-performance or positive abandonment, if so the Minister should please ;—no share in the Liturgy, but to listen to his voice and witness his genuflexions—and no concern about the buildings, but to enter them or not at their option, repaired by other hands than their own—would they seem to themselves to have anything to do with the national religion? Would not the very subject run great risk of passing from their minds altogether? and the Church, the nursing-mother of religion, be the last thing to excite any sympathy in them? And *practically*, and in fact, had it not come to pass, that in proportion as matters had of late years been approaching to this crisis—*i. e.* in proportion to the degree in which the *people* had forgotten their real position with respect to their Church—religion, sober, unobtrusive, humble, gentle, peaceable religion, was found to be fading away amongst us?

And can a man then fail to render great service to the people themselves, who recalls their position more distinctly to their apprehension, and reminds them that, according to the theory of their Church, they are “a holy nation,” and that there is such a thing as a Catholic Church?

Nay, do we not further see the observation I have here made confirmed by what has actually happened with respect to *Baptism* and *Marriage*, to which I have already had occasion to allude? Do we not see, in these instances, the eventual fruits of the practical exclusion of the people at large from their share in the performance of religious rites, contrary to the intentions of our Church, which enjoins, in her Rubric, Baptism to be administered "after the last Lesson;" and in her form speaks of the "supplications of this congregation:" and requires in her Canons (62) marriage to be celebrated "in time of Divine service;" and, in her Ritual, talks of "the face of this congregation?" Do we not, I repeat, in the loss of reverence both these ordinances have sustained, discover the ultimate effect of the *people* being taught, by the comparatively private performance of the rites, that such performance is no concern of theirs? Insomuch that, in the eyes of the people, Baptism, instead of being regarded as a Sacrament, had well nigh sunk into a mere ceremonial for giving a child a name; and Marriage, instead of being looked upon as a holy mystery, had scarcely escaped being considered a common bargain—the Legislature presuming upon the lukewarmness of public opinion on both these points, and venturing to act accordingly. Of course, I am aware of the inconveniences which have caused these deviations from the appointed usage of the Church; but the result (if I am right in attributing such result in any degree to the deviation) proves the importance of enlisting the *people* as largely as possible in the Services of the Church; the risk there is in violating the *theory* of the Church in its details; and the benefit to religion itself which any man is doing who calls the people back to a knowledge of the position in which the Church has placed them.

Still acting in the same spirit, of involving the *people* in all her proceedings, herself leading them by the hand—the Church, in *theory* at least, each Sunday and holyday, calls

on them to put their gifts into her treasury; and, accordingly, in her "Offertory," she exhorts them—not simply in behalf of the *poor*, in such terms as "Give alms of thy goods, and never turn thy back upon a poor man," with other language to the like effect; but in behalf of the *ministry*, saying, "Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?" "Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained—that they who preach the Gospel should live of the Gospel," with other like words. Especially where she uses the phrase "*other* devotions of the people," then to be required, as distinguished (in the Ritual of 1662) from the "alms for the poor," with which they had been before identified, and in a *decent basin* (as substituted in that Ritual), instead of the "poor man's box" of the Ritual, previous to 1662—terms, I say, clearly showing that the Church, in the Offertory, does now contemplate other objects besides the relief of the poor of a parish, and calls on the congregation to uphold impoverished Churches and maintain an adequate priesthood: however these latter clauses of the Offertory, whenever it does happen to be read, are usually omitted by the Minister, out of a false delicacy, I think, or from a feeling that they are superseded by the custom of the times.

Yet who can doubt that if here again the *theory* of the Church could be revived,—if here again the people could be enlisted, on the sabbath day and holy-day, to bring their gifts to the altar; the whole to be first presented to God as offerings to Him—and, afterwards to be "disposed of" (as the Rubric directs) "to such pious and charitable uses as the Minister and Churchwardens shall think fit;" (surely these words are expressive of more latitude than some suppose;) and, in case of their disagreement, to be dispensed

as the *Bishop* should appoint;—who can doubt, I say, if this *theory* of the Church could be revived, and the bounty of the people could be turned into this channel again, it would be a far sounder method of carrying out the great practical expansion and diffusion of the Gospel itself, and of the charities it enjoins, than to do it, as now, by a multitude of rival societies, started according to the taste of individuals; which embrace, after all, a most insignificant part of the whole congregation, and which, for want of having the Church specifically accredited to guide and temper them, often exhibit in their public meetings unseemly bickerings, and often again actual jealousy of the *Church* being dominant in their application? Who can doubt that it would be a far sounder method of doing it, than that other great alternative at present adopted—a Ladies' Bazaar, and the attendance of Mr. So and So's quadrille band?

Visionary it may be thought, at this time of day, to talk of reviving the Offertory, and much care and judgment the revival of it certainly seems to require; but it is wholesome, I still repeat, to remind your people of the true character of their Church in *theory*; of the close communion she professes to hold with them in all things; and to hope, by degrees, to bring the people to a better mind, by better knowledge; and to render Church principles really and truly more active, by forcing them more into the light.

I have said that the theory of our Church contemplates the *Offertory* being read every Sunday; for the Rubric, towards the end of the Communion Service, speaks of "Collects to be said after the *Offertory*, when there is no Communion," *i. e.* on ordinary Sundays; and another Rubric—the last of all—says, "after the Divine Service ended," *i. e.* whenever the Divine Service has been said, whether with the Communion or without it, "the money given at the *Offertory* shall be disposed of"—so and so. And another Rubric still has it, that "on Sundays and other holydays (if there

be no Communion) shall be said *all* that is appointed at the Communion, until the end of the general prayer"—for the Church militant. But if *all*, then the sentences of the *Offertory* must be included. And it cannot be said that the prayer for the Church militant, itself and alone, is the *Offertory*; for Bishop Sparrow (one of the last revisers of the Prayer Book), speaks thus: "next to the *Offertory* is the excellent prayer for the Church militant."¹

But further: in the progress of the argument I have been submitting to you, numerous opportunities will occur of correcting, in detail, other popular errors and misapprehensions, besides those I have mentioned, and insinuating sounder doctrine. Thus do your people find themselves reproached by Dissenters with their passive condition in respect to their Ministers. "Look at us," do these critics say, "and see what an absolute control over their appointment is ours!" You will have taught them, by your reasonings, to reply, that such control as theirs they certainly have not, nor desire to have; but that a control they do possess, however they may suffer it to lie in abeyance, which is their own fault; for they have an appeal made to them, repeatedly, by the candidate for the Ministry, for their testimony to his character, in the manner they will be prepared to describe. So that the Queen herself can recommend no man, even for a mitre, who has not previously been over and over again approved by the people, both by negative and positive consent, as a fit person to have the charge of the souls of his brethren.

And it may be added, that this consideration might assume, still greater importance from circumstances. For it would seem a plausible reply for our secular rulers to offer to those who might, at any time, complain of selections made by them for the high places of the Church, 'We do and can appoint no persons, but such as have been recommended, examined, certified to be competent for the

¹ *Rationale*, p. 210, Oxford Edition.

instruction of the people and the cure of souls, whether in life or doctrine, again and again, by a series of probations of the Church's own devising. Why do you quarrel with us?' And would it not be a reply of very great force, if these probations were all *bonâ fide*, and in stringent and effective operation? How important then is it, that the *avenues* to promotion should be duly watched from the very first; and that all parties—people, beneficed Priests, and Bishops—should be most jealous of the persons they allow to pass through them; so that the body, out of which our rulers have to make their selection of chief ecclesiastical officers, shall be as unexceptionable as possible;—a contingency which would further have an *indirect* influence on the secular powers, in their election of such officers; for they would be naturally reluctant to send other than an exemplary man to preside over a body, which was almost universally exemplary; and they would naturally look to the measure of the stature of those their functionary had to superintend, and would not like the object of their choice and approval, at any rate, to fall below that measure and do discredit to themselves.

Again: is there an unfair cry raised that the innocent Minister in some neighbouring parish is reviving Popery? You will have taught your people to look more narrowly into the ground of such charges before they condemn him. And if they find, as perhaps they will find, that it is because he has been the means of having "*a font of stone*" set in his church "*in the ancient, usual place,*" *i. e.* a capacious font, and near the entrance of the church, instead of, perhaps, a diminutive basin in the vestry, or, possibly, within the chancel-rails—the size and material of the vessel indicating, that though our Church generally baptizes by affusion, she is prepared to do it by immersion;—the position of it speaking a parable, and proclaiming that the *Sacrament* of Baptism is the appointed *entrance* into the Church of Christ;—if, I say, your people discover the clamour against the

man to be raised upon such a foundation as this, they, being better informed, will know, that not only is the Minister of that neighbouring parish justified in promoting the innovation, but that they themselves—the *laity*—are called upon by their Church to do the same in their own, if there is the same cause for it; called upon, not by the Pope of Rome, but by the Reformers of England and their successors—whose object was (they will have been made aware) to purify the Church they found already existing, not to pull it utterly down, and build another in its stead—to retain such decent rites and ornaments as primitive usage might have sanctioned, and not to repudiate them because they happen to have had the misfortune to be joined with others that were exceptionable.

Or again: if they find the alarm taken because he has removed the pulpit from obstructing the view of the Lord's Table, and perhaps reduced its elevation to a level with the reading-pew—initiated by you in a more exact knowledge of our Rubric and Canons, they will consider even this innovation as no proof of Popery; but an attempt at a restoration of the aspect of the church to something nearer, at least, to its more primitive form (for I am not about to enter on the *niceties* of the architectural question), after the flood of the Puritan had passed over it, and left some unseemly traces behind. For is it not unseemly, they will say, for the post of preaching to be dominant over the post of prayer (of which Herbert complains, for even in his time the abuse had begun); and for the Minister, when standing at the Table of the Lord—whether the scene where the commandments are to be proclaimed aloud, or the death and passion of the Lord to be commemorated, and His body and blood communicated to the faithful—to be eclipsed by this platform for the orator? Yes, your people will have been taught, that our Reformers, in encouraging the pulpit, which the Pope had almost silenced, did not mean that it should dishonour the Eucharist, which

the Pope had idolized ; or wish, that whilst the Preacher should be carefully exhibited, a spectacle to a whole congregation, the Priest should have to be searched for, as some crevice discovered him between a pulpit and a pillar. On the contrary, they will be aware that this Minister has only done what they themselves, as lay members of the Church, are called upon to do ; namely, that he has been acting in the spirit of the Canon, which requires, not him, but actually the people who are jealous of him, “ to place the table in so good sort within the church or chancel, as thereby the Minister may be more conveniently heard of the communicants in his prayer and ministration ; and the communicants also, more conveniently and in more number, may communicate with the said Minister ”—things very much depending upon the form and position of the pulpit. For they will be conscious, after such easy conferences with you, as I have supposed, that our Church never contemplated any part of an office, called in the familiar language of old peculiarly “ the Service of the Altar,” to be read from the desk in the nave, for want of room in that part of the Church where *every prayer*—pertaining to “ the *faithful* ” at least—seems originally to have been offered up.¹ And still less did she anticipate such a discouraging sight as thirty or forty communicants out of a whole—and that, perhaps, a numerous—congregation, who *might*, possibly, to *this* amount be packed about the rails of the holy table, as things are even now ; but looked

¹ It is a question whether the prayers which preceded the Altar Service, and in which the catechumens, energumens, and penitents joined, were not made before the reading-desk. These however dismissed, the Altar Service, or *Missa Fidelium*, began, which was conducted at the altar, or within the chancel, at least, altogether. See Bingham, b. xiv. c. 5, § 12. The trace of this practice is seen in the Rubric for the Communion Service, which says, that the “ table shall stand in the body of the church, or in the chancel, where morning and evening prayers are appointed to be said.” See Shepherd’s Note on this Rubric.

for the entire multitude to partake; the *exceptions*, those who should withdraw, or be repulsed from it, not those who should approach it. Even as St. Paul presumes—who never, throughout all his Epistles, drops one exhortation to Christians to attend the sacrament of the Supper of the Lord (so fertile a subject of sermons in these days)—taking for granted, I imagine, that no man calling himself by Christ's name, would dream of absenting himself from this most solemn of Christian rites. And so they would know that our Church would have the Minister stand clear, and before the eyes of all men, when officiating at the Communion, to which all men are invited; and not celebrate that holy mystery from a hiding-place, and in the dark.

Or again: if they discover the jealousy to have arisen from this same misconstrued innovator having opened his church on holy-days as well as Sundays, or even on other days too¹—"warning *the people* by tolling of a bell, that every householder at hand come, or send a member of his household to prayer"—they will not confound him with the Popish priest even yet, or fear that the parish church is about to be converted by him into a mass-house, and the worship of saints be renewed: but rather they will give him credit for being a man more righteous than themselves—more true, even than they are, to his own Church, his own Reformed Church, which actually insists upon the very proceedings which are made by the ill-informed zealot the foundation of his animadversions; but to which, if persevered in with temper, it is to be hoped, he will eventually become reconciled, as he has become reconciled to the surplice, the cross at Baptism, and the kneeling at the Eucharist—all of them usages which once exposed their advocates to the same imputation.

Of course you will understand, that in this Lecture, I have been rather pointing out the quarter from which the parish priest may draw stores of parochial conversation,

¹ Canon 15.

than exploring it for him in its length and breadth; that I have been producing the sample, not the sack. I have been intimating that the *theory* of his Church, as discoverable in her Rubric and Ritual, in her ecclesiastical antiquities, and even in her ecclesiastical architecture (if he possess himself of a knowledge of such subjects; and there are facilities now afforded him for the acquirement and dispersion of it, in which we must all rejoice), will furnish him with resources which will often prove eminently useful to him in his social intercourse with his people, as secondary means of instruction. For, however we may doubt to *what* extent our Church asserts the allegorical principle in her architecture, it cannot be denied that, to *some* extent, she does adopt it—and means that “Sermons should be found in stones.” She can scarcely multiply her triplet windows, her trefoils, her triple steps, as she does, without some reference to the Trinity; nor shape her ground-plans according to the form of the cross, without some view to the atonement; nor pay so much respect to the principle of orientation, without some reference to the *Sun* of Righteousness. She can scarcely insist upon her Font being set up “in the ancient usual place,” *i. e.* near the entrance of the Church, without some allusion to the Sacrament of Baptism being the mode of admission into the Church of Christ; nor can she have lavished her decorations on the chancel without some consideration for the precious mystery there celebrated—that high and holy rite, about which all the Services of the primitive Church seem to have revolved, as upon a centre. Symbolism, to the degree some have contended for, may not be stamped upon the architecture of our churches—though there is no telling how far a clergy, as much oppressed by leisure as the clergy of the present day are by the want of it, may have indulged in these devices—but at any rate, symbolism our Church so far acknowledges, as, at least, to make the character of our sacred buildings speak for themselves, and bear token of some of the great doctrines taught in them.

And had they been assigned—as I think it was once proposed by a teacher of great name and influence in this country they should be—to be occupied during the Sunday by every sect which the district around them could supply, in successive congregations, many of those congregations would have been much at a loss to harmonize the scene with the act, or to prevent the voice of the preacher from conflicting strangely with the cry of the stone out of the wall, or the answer of the beam out of the timber (Hab. ii. 11). What however I am now insisting upon, is this—that the questions thus arising, naturally, out of the subject of ecclesiastical architecture, will be often found very fit for the handling of a clergyman amongst his people, especially those of a certain class, under certain circumstances, and in particular positions into which he may be thrown with them. That through the medium of such topics, and whilst never exalting them to an undue and dangerous importance, he will frequently be able to give conversation a profitable bias, without force or violence ;—he will convey to the mind of his more intelligent parishioners purely religious knowledge, without seeming to do so—without obtruding the preacher on the drawing-room, which might make his good intentions miscarry ;—he will leaven the society in which he mixes in private, with something of a sober and unworldly spirit ;—he will stop out imperceptibly many topics of discussion, which, however innocent in themselves, might be frivolous—or which might impart somewhat too much of a secular character to the Minister, who partook of them with eagerness ;—he will add authority to the direct exercise of his functions as Parish Priest by such his extra-official carriage, which will be in harmony with the other ;—and last, but not least, he will thus save his pastoral speech from returning to him void, neither touching the heart nor head of any man who hears it, for want of some timely angel, in the shape of some such topic as I have supposed, to step down and move the waters.

I cannot however close my Lecture on Parochial Conversation, without adverting to one subject more for it, to which I have already had occasion to allude, when speaking of schools, but which seems to deserve a somewhat fuller developement. It would not be easy to name one which could be made the vehicle for communicating religious impressions, without form and parade, more conveniently than the Church of the Colonies. It might be so handled as to suit almost any society, from the highest to the lowest. It admits the introduction of secular elements, in whatever proportion you please and see expedient. It naturally involves geographical knowledge—knowledge of the history of different countries; the discovery of them; the settling of them; the successive hands through which the government of them may have passed; the present habits and customs of the natives; their resources and wants. It presents contrasts between the state of things at home and abroad, full of practical conclusions. All these topics, and many more of a similar kind, you might mingle with your main theme—the condition and prospects of the Church in the Colonies—and thus put in easy circulation religious thoughts in quarters which they might not otherwise have reached, and at seasons when they might not otherwise have been appropriate or profitable.

What a channel is here opened to you for conveying wholesome suggestions, and reading sermons the most searching, without seeming to do so, and without standing in a pulpit; leaving the facts to produce their own impression, or stimulating the effect of them by a remark of your own, according to the parties you are dealing with!

What an opening have you, for instance, to draw attention to the vast advantages we enjoy at home in our parochial divisions, and system of well-appointed pastoral charges; advantages how imperfectly appreciated—how loudly calling for more grateful acknowledgment and more zealous cultivation! When you chanced to talk of some seventy com-

municants, in a parish of Jamaica, who were in the habit of going five miles to their parish church (and such incidents abound in the history of the colonial congregations)—might not the case suggest some wholesome thoughts to absentees from your own churches, or to lukewarm and perfunctory attendants at them, though they may be within a stone's throw¹ of them? or that of a father, bringing his two daughters twenty-five miles to be confirmed by the Bishop of Cape Town; would not such reverence for the ordinance serve to administer a wholesome rebuke to many a parent amongst yourselves?

Again: what an occasion is afforded you of bringing to a better mind those who are ever ready to cast a stone at a Bishop, and to express contempt for our hierarchy, when you are able to relate the prodigious impulse given to the Church and to religion in the colonies, by planting in them that suspected order! When you can say, that whereas in eleven Sees, all founded within the last twenty-six years, the clergy were 290 in number at the date of their foundation, they are now (in 1850), 665;² and that in the diocese of New Zealand, founded in 1841, they had increased (at the same date) from 9 to 31; in that of Tasmania, founded in 1842, from 19 to 51; in that of Melbourne, founded in 1847, from 3 to 15; in that of Cape Town, founded in the same year, from 13 to 38. The area occupied by the Gospel extended in proportion; an additional clergyman of course indicating an additional population brought within the Church's action.

Might not such facts lead men to think that the plant which thrives so well must be of God's planting, though it were a Bishop; "and that the progress of the Gospel in our colonies, since the introduction of Episcopacy, presents a contrast with its previous condition so remarkable, as to

¹ Report of the Society for the Propagation of the Gospel, for 1850, p. liii.

² Ibid. p. xxiv.

furnish a very strong confirmation that the three orders carry along with them God's blessing, as being of His appointment"?

Nor is it priests and deacons only, you will be able to say, that the Bishops have thus gathered around them ; but they have been the primary agents in establishing churches, and revenues for them—churches which they have stimulated the people on the spot to erect, wholly or in part, and revenues which they have encouraged them (and little more than encouragement was wanted) to provide ; thus greatly lightening the burden of the Church of the mother-country, and releasing her supplies, in order that they may be directed to fostering the cause of the Gospel elsewhere, in regions where it is yet weak, and so laying the foundations of future superstructures of the same kind on new ground.

Must not those Bishops be trusted by the people committed to them, you will ask, and live in their hearts, and be looked on as the springs of motion in the religious affairs of the colonies, when (to mention only one out of many) the Bishop of Newcastle can send word, that whereas, on arriving at his diocese (he was appointed in 1847), he found many of his churches heavily in debt, and many stopped in their building, some for years—and in other places, where subscriptions had been collected, the subscribers complaining that their money had been wasted, and nothing effected,—in 1849 every church of the diocese was out of debt, and many churches which had been sources of disappointment for years were advancing towards completion, and affording satisfaction and delight to the subscribers? So that though there was *no* church for him to consecrate in the year when he arrived in the colony, and only one in the following year, yet that in the next he fully expected to consecrate seven ?¹

When another (the Bishop of Melbourne) can write, that the inhabitants of Belfast "within one year, not only raised upwards of £100 for the stipend of their Minister,

¹ Report, 1850, p. xcv.

but also, without any assistance from any English fund, enlarged their little church to almost double its former size, built a house for the schoolmaster and his wife, and were then raising money for a parsonage ;”¹ (and this before the “diggings”!) and that “the inhabitants of Williamstown, though few in number and comparatively poor, promised upwards of £70 towards the annual stipend of the clergyman, or lay-reader, who may be appointed to reside amongst them”?²

These are but samples, taken almost at random, of a whole class of such results.

Then many of the Bishops, you will be able to tell, besides stimulating to such feats as these, have established very effective *Colleges*, for the training colonial Ministers, as well as others, in their respective dioceses. Thus, at Lennoxville, in the diocese of Quebec, Bishop’s College is at work ; and at work so satisfactorily, that when the Principal went down to Quebec, in the hope of collecting funds to relieve it from some pecuniary difficulties with which it was struggling, he was able to raise in two days subscriptions to the amount of £250 a-year for three years³—a proof how well the institution stood in popular estimation.

At Toronto, in the diocese of that name, where an university, nobly endowed by King George the Fourth and which had received a charter from him, had been altogether torn from the Church of England by an Act of the Colonial Legislature confirmed by the Government at home—indeed all religious observances and instruction excluded from it—the good Bishop, you will be able to proclaim, stood in the breach, and, appealing to the colony for help to raise another College, founded on Christian principles, and in which the clergy might be educated, was responded to by a subscription, in a few months, of £25,000⁴—a blow which this zealous old man followed up by a voyage across

¹ Report, p. xevi.

² Ibid. p. xevii.

³ Ibid. p. xlvi.

⁴ Ibid. p. xli.

the Atlantic, and a personal application to members of the Church of England in the mother-country for help under these extraordinary circumstances, not, you will be happy to say, altogether a fruitless labour.

Not one of these Colleges, you will be able truly to add (and there are many similar ones), was likely to have been ever in existence, had not a Bishop been on the spot to call forth the resources for it, and urge the case in the proper quarters, and with the weight of his character and station.

Nor will you stop here; but will lay open the secret of the strength, under God's blessing, of these leaders of the Church in the colonies, and will call attention to their unwearied labours, great self-sacrifices, contempt of comfort and of danger, and their hardihood of spirit.

You will instance the Bishop of Newfoundland, and enter into the details of his proceedings to what extent you please (they are full of interest)—of his coasting voyage along the foggy, stormy, ice-bound shore of that island and of Labrador, a voyage occupying sixteen weeks and full of dangers and delays. You will tell of his warm welcome on shore—the examination of school after school, the buildings sometimes constructed so rudely that the snow would drive quite through, but filled with a hardy race of intelligent children—the Service in the little churches, with their crowded and orderly congregations of weather-beaten fishermen—the boats toiling through the night with candidates for confirmation to meet the Bishop.

These, and a number of such features of his visitation, bespeaking the energy with which the office is discharged and the hold it has upon the affections of the people, lie before you to make the most of—many of them even picturesque in the highest degree.

Or you will instance the Bishop of New Zealand—a combination of energy and discretion—of the large heart and the ready hand—of courage and wisdom—rarely meet-

ing in the same person. You will take your party with you to his College, walk with him there, amidst his caps and gowns, as he inspires and regulates its action as a scholar. You will lead them to his visitations, and hear him alternating the services in the native and English tongue; for of the former, too, he has made himself master. You will watch him winning the affections of a savage people by his manly bearing amongst them, his evident and earnest desire to do them good, and opening their minds by the truths which flow from his lips and are illustrated by his life. You will see him now administering Baptism and Confirmation amongst them, and now refusing to administer the holy Communion till he should hear that the desire for war had ceased—moving amongst them as a discreet father, dispensing or withholding his gifts as the real interests of his children should dictate.

You will follow him on board his vessel of twenty-one tons, in which, whilst in the south and in cooler latitudes, he has a mess of sixteen boys with him, in a space not so large as an Eton boy's smallest room; for he is labouring to keep up a constant intercourse of scholars between his College and their own home. And you will sail with him amongst the islands of the Southern Pacific, as he cuts out for himself and his successors still more and more of his Master's work; for he trusts that New Zealand will become the Britain of the Southern hemisphere, and one day send forth over those vast waters religion, civilization, and sound learning.

I say that, with topics of this kind in profusion, you will be able to do the very best service to the Church, in more than reconciling your people to such an order of men as these Bishops; for they will instinctively remark in their works and ways a revival, in their degree, of those of the Apostles themselves.

Nor is this all. You will be able, further, to account for the wonderful success of the Bishops in planting the Church

in the colonies by the *willing mind of the people*, amongst whom they are labouring, to second and support them—a side of the question full of wholesome suggestions to many of those with whom you will be thrown into contact.

For these colonists have known, by sad experience, what it is to be without the ministrations of a Church; and especially what it is, when life is passing roughly, and such consolations as religion supplies—and nothing but religion—are doubly needed; still more, when they have known (as is the case with many of them) what it is once to have enjoyed that privilege, and then to have been deprived of it.

Topics like these, I say, well mastered, will furnish you with a magazine of conversation suited to any table or any cottage, and make you the welcome guest amongst even the most fastidious, as well as, in many cases, the angel they will entertain unawares. For they are topics which stir the heart, and appeal to those principles of our nature which no conventional arrangements of society can wholly extinguish.

And that such conversation may not evaporate in talk, I will add, that you will have it in your power, many of you, thus to spread amongst the higher and wealthier classes a better knowledge of the Society for the Propagation of the Gospel in Foreign Parts—the channel through which the stream of good I have been describing so mainly flows—and to recruit its funds. It is impossible to believe, from the limited number of those who subscribe to it, that its merits can be properly understood by our opulent householders. Let them be made aware of them through you.

Moreover, you will be able to enlist the sympathies of the poor in its favour, perhaps yet more readily; for many of the incidents I have been touching on come home to their feelings with a double force; and so, on the whole, to organize in your parish a Parochial Association, to be one of its feeders. Such Associations are the very vitals of the

Society; and it is pleasing to observe them rapidly increasing in number. Nothing can be more wholesome, nothing more likely to improve the general religious feeling of your Parish and awaken its Christian sympathies, than the establishment and support of such an Institution. I will add, it might be worth while to consider, whether besides dispersing such incidents amongst your people in ordinary conversation and intercourse, you might not deliver a few Lectures to advantage in your school-room of an evening, and so promote such an object,—and you will find suggestions for such a proceeding, worth your notice, in a little tract published lately by Parker, No. III. of a series of Parochial Papers, intitled “Hints for promoting the Cause of Missions.”

But I must have done. The fertility of my subject has led me to press it on your attention in an undue proportion. The importance of it, however, will, I trust, plead my excuse. For great, indeed, will be the Pastor's gain, if, for the unprofitable and uninteresting material of which a good deal of ordinary conversation of a parish visit or call consists—and especially in the very mixed society which it will be his lot, and even his duty, to share—he can substitute, naturally, and without playing the pedant or the purist, wholesome thoughts at least, which may indirectly and imperceptibly lead on to holy ones. And well will the hour or two I have been engaged on this topic have been passed, if it should be found hereafter, in some of the many parishes which my hearers will influence, to have improved mere social intercourse into a better communion, and to have supplied the lower rounds of the ladder which may reach to heaven.

LECTURE IX.

SCRIPTURAL ARGUMENT FOR A RITUAL.

BEFORE I proceed to maintain the cause of Ritual and enforce the observance of Rubrics and Canons on the Ministers of our Church, as I shall do in my next Lecture, I think it may be well, considering the jealousy with which such subjects are regarded in some quarters, to draw your attention to certain hints on this question, which transpire in Scripture itself; and to suggest to you that the primitive Church, even in its earliest form, was not of the loose construction many suppose, but very soon indeed presented a whole body, fitly joined together and compacted. I will endeavour, I say, to point out to you several intimations of an organized Church, or of a Church rapidly approaching to such a state of complete organization, which are to be found in the Acts of the Apostles and the Epistles, as read in the Greek (for a great deal of what I shall have to say will serve to enforce still further, by example, the principle I advocated in my second Lecture)—which are to be found, I say, in the Acts of the Apostles and the Epistles, an authority to which all must bow.

I do not propose to go, *in the first instance*, for information to ecclesiastical history, however near the apostolic age—an authority which so many dispute—but, I repeat, to Scripture itself. At the same time I do not pretend to deny, that the knowledge of this subsequent ecclesiastical history will help us greatly to develope those hints which Scripture affords, and that, without it, many of them would be lost upon us, and escape us unobserved. A twilight

landscape is a comparative blank to the eye of a stranger; whilst one who is familiar with it, and has seen it in broad day, can pick out of the maze the features of which it is really composed—highway and hedge, tree and tower—with a precision which his intimate acquaintance with the scene before him alone ensures. Indeed, it appears to me that a capital defect in modern popular commentaries on the New Testament is this:—that the authors of those commentaries do not always bring to their work a competent acquaintance with sub-apostolic times. They are content with making Scripture its own interpreter; which, as far as it can be done, is no doubt right; but with such a restriction imposed on themselves, they will assuredly not get at all that Scripture contains—and especially where the ordinances and rites of the Church are concerned. It is impossible not to be frequently struck with the uncereemonious manner in which such commentators will dismiss (probably because it does not fall in with the system of theology which they have adopted) this interpretation or that of texts of Scripture, as fanciful, and utterly without foundation, where nobody, I think, reasonably imbued with the usages, the phrases, the spirit of the sub-apostolic Church, would entertain a doubt that the discarded exposition is the sound and genuine one; and the one substituted for it with so much confidence and pretension, wholly beside the mark, and out of all keeping with the circumstances and the times. “Very few,” says Origen, “are able to understand the things of the Church and of churchmen (τὰ τῶν ἀπὸ τῆς ἐκκλησίας); to wit—those (and those only) who have devoted their whole lives, according to the command of Jesus, to searching the Scriptures, and who have taken more pains to examine the meaning of the Holy Scriptures, than the philosophising Greeks to apprehend some reputed science.”¹

¹ Contr. Cels. vi. § 37, p. 300. The Greek admits of another sense; but I think the one I have given is that which the author intended.

Our Church, if we would but submit to be guided by her, would in this, as in other matters, lead us right. "Will you be diligent," is one of the questions put by the Bishop to the candidate for imposition of hands—"Will you be diligent in prayers, and in reading of the Holy Scriptures, and in such *studies as help to the knowledge of the same?*" To which he answers, that he will. And what our Church intends by those studies is clear, as well from other indications as from her own express language in the preface to the Ordination Service, which might seem meant for a comment on this question: "It is evident unto all men diligently reading the Holy Scriptures, and *ancient authors*, that, from the Apostles' time, there have been these orders of Ministers in Christ's Church," &c. And, accordingly, Bishop Pearson, one of the very foremost of our divines, in the preface to his exposition of the Creed, one of the glories of our theology, speaks of the writings of the ancient Fathers, and the history of the Church, as amongst "those great advantages towards a right perception of the Christian religion."

Wherefore if, in what I am about to say, I shall seem to any to discern features of an organized Church in passages of Scripture where they can see none—or, at best, but faint traces of them—as I shall infallibly appear to do to persons whose reading has not happened to lie in the direction I have pointed to; who have indeed, perhaps, been diligent in reading the Holy Scriptures, but not in such studies as help to the knowledge of the same; I must entreat them to suspend their judgment, till they shall have had time to examine the structure and character of the Church, as it existed immediately after the Apostles' days; such inform-

Τὰ δὲ τῶν ἀπὸ τῆς ἐκκλησίας ὁ Κέλσος οὐκ ἐπίσταται, ἅπερ πάνυ ὀλίγοι ἡσκήκασιν συνιέναι, οἱ πάντα τὸν βίον ἑαυτῶν ἀναθέντες, κατὰ τὴν Ἰησοῦ ἐντολὴν, τῷ ἔρευνᾷ τὰς γραφάς· καὶ μᾶλλον, τῶν φιλοσοφησάντων Ἑλλήνων περὶ τίνος νομιζομένης ἐπιστήμης, ἀνάληψιν κεκμηκότες περὶ τὴν ἐξέτασιν τοῦ βουλήματος τῶν ἱερῶν γραμμάτων.

ation, I submit, helping to the sense of Scripture, and it is the *sense* of Scripture that *is* Scripture. This done—if they still charge me with drawing great conclusions from slender premises, I shall be no longer in a condition to think that they charge me inconsiderately. After all, in what I am about to offer to you, I do not presume to speak dogmatically—the evidence (limited as I propose it to be) does not admit of it—but simply to act in the spirit of the Bereans, and in all sincerity search the Scriptures, “*whether* these things are so.”¹

Perhaps the more natural and the more persuasive manner of treating the argument before me, would have been to trace the Church the other way; from the period when we *know* it had assumed a settled form, and when we *know*, too, what that settled form was, up to the apostolic age itself when it began, and when the evidence of all its parts is not forthcoming; to establish what is wanting, through what is complete; to discover the Church in its obscurity, through the Church in its manifestation. But I have preferred to take the other course, and to draw out, *à priori*, the hints which Scripture, rightly interpreted, certainly contains of an organized Church, or of a Church rapidly approaching to a state of complete organization. I do this for the reason I have already assigned—that however we may differ about other authority, about that of Scripture we are all agreed; that whatever conclusion can be fairly deduced from Scripture, to that we all yield assent; and, moreover, that it is by *implication*, rather than by direct and overt *assertion*, that we get at some of the most cardinal doctrines which Scripture inculcates. At all events, I trust that this good may accrue from the investigation—that some persons who are disposed to undervalue ordinances, as if of mere human appointment, unsanctioned by those to whom full power for establishing them had been committed, may, by the examination before us, conducted as I propose,

¹ Acts xvii. 11.

be led to review the decision they have arrived at—and to doubt, at least, whether even Scripture itself, rightly interpreted, has not more to say on the question than they had imagined.

The communications which our blessed Saviour held with His Disciples at intervals, during the forty days that He remained upon earth after His resurrection, are not recorded by the Evangelists in any detail. We could scarcely however doubt, even if we had no intimation whatever to that effect, that much of His occupation, during that period, would be to unfold to them subjects which had been reserved during His previous ministry, and when the season was not yet ripe for their disclosure; and especially the construction and discipline of the Church now about to be established. Was it for God, under the former dispensation, to commune *forty* days¹ with Moses—the minister appointed by Him to carry it into execution—and so minutely, as to proceed even to the details of the shape and material of the altar, and of the tabernacle, the measure of the courts, and the vesture of the Priests: and shall Jesus, the self-same Being under the second dispensation, pass the same period, *forty* days, in communication with His Disciples—the ministers appointed to carry this new covenant into act—and yet be altogether silent with respect to the practical details by which it was to be done? For can anything be conceived more needful, at such a moment, than instruction upon this most difficult and intricate of questions—a moment, when Jesus was telling His Disciples that they were to be witnesses unto Him, “both in Jerusalem and in all Judæa, and in Samaria, and unto the uttermost part of the earth”?² Surely some specific directions would be wanted for their guidance, in carrying so vast a plan as this into effect—they, twelve peasants and fishermen! And, accordingly, we are actually told thus

¹ Exod. xxiv. 18.

² Acts i. 8.

much—that, during these forty days, Jesus was “speaking of the things pertaining unto the *kingdom of God*.”¹

What more likely than that, amongst them, were the means by which the Christian religion (for in that sense “the kingdom of God” is often used) might be established in the world? as He then gave them their commission, withheld till then (for it had been only promised before, “and I *will give* unto thee the keys,” St. Matt. xvi. 19), in the words still used at the consecration of our Priests, “Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.”²

And none can deny, however much they may dispute the greater or less distinctness with which the structure of the Church can be traced in the Acts and Epistles,—none can deny, that after this period, whatever might have been the cause, the proceedings of the Apostles became much more *systematic* than they were before; that there is much more of *plan* and *method* observed in reducing the world to the Gospel, after our Lord’s Ascension, than before His Crucifixion; much more of definite arrangement as to persons, places, and times; much more mechanism, if I may so speak, employed by St. Paul in founding his Churches, than by any of the disciples when they were sent to preach to the lost sheep of the house of Israel; nay, that an ecclesiastical nomenclature now begins to show itself, wholly unused in the Gospel narrative; a nomenclature too, becoming somewhat more enlarged as we advance in the date of the sacred documents which announce it.

I. The first feature then of an organized Church which I shall name is, a *fixed place* of worship, of which traces may now be discovered: “And when they were come in,

¹ Acts i. 3: *Λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ*. It is no forced construction of the passage to include within its meaning, the means by which the Christian religion was to be established in the world; the *βασιλεία τοῦ Θεοῦ* having not unfrequently that import.

² St. John xx. 22, 23.

they went up into *an* upper room, where abode both Peter and James,"¹ &c.—this was for prayer and supplication—perhaps into “*the* upper room” (τὸ ὑπερφῶν), a correction similar to that applied by Dr. Middleton to the second verse of the thirteenth chapter of St. Matthew: “So that He went into *a* ship, and sat”—not into *a* ship, but the ship (εἰς τὸ πλοῖον); *i. e.* into a particular ship, which, as appears from a passage in St. Mark (iii. 9), constantly waited on Jesus, and seems to have belonged to Simon (St. Luke v. 3). In like manner, then, in this case the Disciples went into “*the* upper room,” *i. e.* the room where the Apostles and their followers had now repeatedly assembled for social worship; perhaps the same which was first consecrated by the original institution of the Eucharist in it; “the large upper room” of St. Luke (ἀνώγειν μέγα,² here without the article, being the first time it is mentioned.) The same in which, three days after, on the evening of Easter Day, the Disciples met with closed doors³—the same in which they were again gathered together on the Sunday following: “After eight days again his disciples were *within*” (nothing said more definite); “then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you;”⁴ the language of the Evangelist quite calculated to convey the impression that this room was the appointed place of resort for purposes of devotion—the same of which the Presence of God more fully took possession, when “the sound from Heaven filled all the house” (ἐπλήρωσεν ὅλον τὸν οἶκον)⁵ on the Day of Pentecost; even as the glory of the Lord “filled the house,” which Solomon built to God, on the day of dedication (καὶ δόξα Κυρίου ἔπλησε τὸν οἶκον):⁶ nearly the same words applied to both. The same conclusion, viz. that there were fixed and well-known places of worship, to

¹ Acts i. 13.² St. Luke xxii. 12.³ St. John xx. 19.⁴ St. John xx. 26.⁵ Acts ii. 2.⁶ 2 Chron. vii. 1. (LXX.). Cyril of Jerusalem (Lecture xvi. 4) describes it as τὴν ἀνωτέραν τῶν Ἀποστόλων ἐκκλησίαν, existing in his time, A D. 347. See Humphry on the Acts, ii. 2.

which their own congregations repaired, so early as the Apostles' times—has been further deduced from these several salutations of St. Paul: "Salute such an one, and the *Church in his house*." Thus he speaks of the Church in the house of Philemon (i. 2); of the Church in the house of Aquila and Priscilla, when they were at Rome;¹ and again of the Church in their house, when they had removed to Ephesus.² The fact which I am attempting to establish from these several texts, seems further confirmed by the distinction already perhaps drawn between a house and church, in the eleventh chapter of the First Epistle to the Corinthians: "Have ye not houses to eat and to drink in? or despise ye the *Church* of God?" "Is the Church the place to take your profane meals in? Have ye not ordinary dwellings of your own, better fitted for such scenes?"³

I am not at liberty, confining the evidence as I propose primarily to Scripture, to do more than barely recall to your remembrance, by way of illustration of Scripture, the clear proof some of the very earliest Fathers afford of the places of Christian worship in their days being fixed; how Clemens Romanus, actually the contemporary of the Apostles, when enforcing upon the Corinthians the observance of order in their Church, reminds them that "it was not *everywhere* that the continual sacrifice, and prayers, and sin-offerings, and trespass-offerings, had been offered, but in *Jerusalem only*—and there not in *every place*, but at the altar before the temple;"⁴ and how Justin, no very long time after, expressly tells us that on the Sunday all assembled at the *same place* (ἐπὶ τὸ αὐτό), where the service of the day, such as he describes it, was proceeded with.⁵ And I may be permitted to say, that the existence of regular places of worship, however humble and unobtrusive as yet, is the more readily to be admitted from its not

¹ Rom. xvi. 3.

² 1 Cor. xvi. 19.

³ See Mede, Discourse on 1 Cor. xi. 22.

⁴ Clem. Rom. § 41.

⁵ Apol. i. § 67.

standing *alone* in the proof I am establishing, but being one of several elements of an organized Church, more of which I am about to set before you.

II. For, in the next place, there seems to have been already a certain *order* and attention to *rites* settled in these Churches. "One who blessed with the Spirit" was there (probably one of the spiritual persons, *πνευματικοί*, of Gal. vi. 1); and one who was distinguished from him by occupying "the room of the unlearned" (or laic, *τοῦ ἰδιώτου*—so the Fathers, and Hooker after them, understood it), and "saying the Amen!" to the other's blessing.¹ The men were to be bare-headed when assembled in the Church; the women, on the other hand, were to be covered:² and these regulations, as well as another with respect to the more decent celebration of the Lord's Supper, St. Paul ushers in by a short preface touching the observance of ordinances which he had laid down. And again: he closes his injunction on the same occasion by saying, that "the rest he would set in order when he came" (ver. 34)—*i. e.* other matters touching religious observances; for that is the subject on which he is speaking.

There was a regular economy of seats, the rich having the upper, the poor the lower; and a man with a gold ring and goodly apparel received into the Church with such distinction as was made matter of rebuke.³ For that the "Assembly" of St. James (who furnishes us with these particulars) was the congregation of Christians, and not the synagogue of Jews, is obvious from the whole tenor of the Epistle.⁴

III. Nor are there, perhaps, wanting hints of a *regular*

¹ 1 Cor. xiv. 16.

² 1 Cor. xi. 5.

³ St. James ii. 2.

⁴ Some have thought that a court of justice might be meant by the word *συναγωγή*; but, though courts appear to have been held in the Jewish Synagogues, it is difficult to suppose that the Christians (and the rebuke is here addressed to them) had at that time any courts of their own:—indeed we know that St. Paul reproached the Christians with taking their causes before "the unjust," 1 Cor. vi. 1.

Service, in which this congregation of Christians partook. The several and successive parts of this Service have been supposed to be expressed in the forty-second verse of the second chapter of the Acts.¹ “They continued stedfastly (1) in *the* doctrine of the Apostles”—*i. e.* hearing and attending to the things spoken of them; (2) and in *the* communion (τῇ κοινωνίᾳ)—*i. e.* contributing to the offertory. The offertory, be it observed, a symbol of fellowship in the service of Sunday, already established under apostolic sanction; and, as we shall see presently, too important a one to be overlooked in any summary, however brief, of that service. “Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him;” having gathered together the sum he could spare during the week, let him bring it as an offering to the Church on Sunday; for otherwise, why should any mention of Sunday have been made? And the same rule, the Apostle adds, he had laid down for the Churches of Galatia:² the term κοινωνία, as it is well known, being repeatedly used in Scripture for a charitable contribution. They continued stedfastly (3) in *the* breaking of *the* bread—*i. e.* participating in the Holy Eucharist, the very pivot of all primitive worship; (4) and in *the* prayers—*i. e.* such prayers as appertained to the public worship of the Church, and were known: persons who had received a fixed form of prayer from the Lord Himself, and who had always shared in such forms as Jewish worshippers, not being unlikely to adopt others of their own. And, indeed, in one of the injunctions which St. Paul gives to Timothy with respect to congregational devotions, “I exhort therefore, that first of all, supplications (δεήσεις), prayers (προσευχάς), intercessions (ἐντεύξεις), and giving of thanks (εὐχαριστίας), be made for all men;”³ the distinction of terms has been thought

¹ Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων, καὶ τῇ κοινωνίᾳ, καὶ τῇ κλάσει τοῦ ἄρτου, καὶ ταῖς προσευχαῖς.

² 1 Cor. xvi. 1.

³ 1 Tim. ii. 1.

to indicate the several divisions into which public addresses to the Deity then systematically fell; in which evils were deprecated, blessings besought, charities to others invoked, mercies acknowledged. At all events, the introduction of the article in each clause of the Greek, in the passage of the Acts we are considering, is remarkable, and seems to point to incidents familiar to the writer's mind, and to the minds of those he was in the first instance addressing.

In the plan I am pursuing, I cannot fully avail myself of the testimony of sub-apostolic authors on this point any more than on the other. I may however remind you as before, how entirely the description Justin Martyr gives us of the Sunday Service of the Christians accords with the several particulars of it here presented to us; how many are the glimpses of a form of prayer existing in the Church which we find in others of the earliest Fathers, as well as in him, of which I shall have other occasion to give proof; and how extreme a difficulty there would have been in preserving unity of doctrine in the universal Church (of which it ever was most jealous) without it.

Of a *Creed* to be professed at Baptism (some short, perhaps, but, as it should seem, settled formulary), we have so many intimations in Scripture, that of that element of worship we can hardly doubt; the Apostle Paul appearing frequently to refer to it as a memento to the Christian; even as our Church, in her Office for the Visitation of the Sick, exhorts the sick man in the name of God to remember the professions which he made to God at his Baptism, and then proceeds to rehearse to him the Creed. "But God be thanked," says the Apostle, "that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine (τύπον διδαχῆς) which was delivered you," or unto which ye were delivered¹—i. e. when you were baptized; for it is on Baptism that the whole previous part of the chapter turns. To the same compendium of faith, the

¹ Rom. vi. 17.

recollection of which would guard the Christian from being led astray by heretical opinions, we may probably ascribe another text in the Epistle to the Romans; “Mark them which cause divisions and offences contrary to the doctrine which ye have learned” (τὴν διδαχὴν):¹ he does not say, observes one of the old commentators, which *I have taught*, but which *ye have learned*; thus intimating to them that they ought to abide in the faith which they had received already.

To the same, the deposit (the παρακαταθήκη) which Timothy was exhorted to keep, in defiance of “profane and vain babblings, and oppositions of science, falsely so called.”²

To the same, the “*form of sound words*” (ὑποτύπωσις ὑγιαίνοντων λόγων), which Timothy was again exhorted to hold fast.³

To the same, “*the same rule*” (ὁ αὐτὸς κανὼν), by which the Philippians were to walk.⁴

To the same, the “first principles of the oracles of God,”⁵ which the Hebrew Christians had lost sight of.

To the same, the profession of faith, which these same Hebrews were to cleave to: “Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the *profession of our faith* without wavering”⁶—ὁμολογία; the confession made when we were washed with pure water at Baptism, to which Sacrament the passage appertains.

To the same, “the proportion of faith;” “Let us prophesy according to the proportion of faith” (κατὰ τὴν ἀναλογίαν τῆς πίστεως).⁷ If it be our province to expound the doctrine of the Gospel, let our exposition be in harmony with the received symbol of the Church; and in this sense Bishop Jeremy Taylor understands it.⁸ A formulary this of which

¹ Rom. xvi. 17.

² 1 Tim. vi. 20.

³ 2 Tim. i. 13.

⁴ Phil. iii. 16. ⁵ Heb. v. 12. ⁶ Heb. x. 22, 23. ⁷ Rom. xii. 6.

⁸ See his second Sermon on Titus ii. 7—the Minister's Duty in Life and Doctrine, vol. vi. p. 519.

we are speaking, that, by the time of Irenæus, Tertullian, and Clemens, had certainly, and beyond all doubt, become as established and well known as that we now have is at present; sometimes called—almost in the very phrases we have already seen used in Scripture, and so far helping to fix those phrases to the sense I have given them—"the Rule of Truth,"¹ sometimes "the Christian Confession,"² sometimes "the Rule of Faith,"³ and always used at Baptism.

The existence of some such simple primitive symbol seems further alluded to in a passage of the First Epistle of St. Peter (iii. 21), where of Baptism it is said, that it now saves us, "not the putting away of the filth of the flesh, but the *answer* (*ἐπερώτημα*) of a good conscience towards God." Why *answer*, but in reference to the interrogatories then put, as they are now put, to the party to be baptized? (so Schleusner indeed himself explains it, with abundant evidence, in sub-apostolic times, to support him) one of which was as to the articles of his faith, the Baptism being effectual when the true faith was professed in a *good conscience*, and with the full intention of keeping it. And it is obvious that some such formulary, briefly comprising the fundamental doctrines of the Gospel, would be the more needful when, as yet, there was no *Canon* of Scripture to appeal to, and when there was a constant call for some summary of this kind to be brought before the minds of Christian converts in the early process of catechising.

It may be considered corroborative of the existence of some settled form of Service in the Primitive Church, that we discover repeated references in the Epistles to certain formulæ of devotion (if I may so speak) with which the Apostle supposes the parties to whom he writes to be familiar; and which he commonly introduces with the

¹ Irenæus b. i. c. 9, § 4.

² Clem. Strom. vii. § 15, p. 887.

³ Tertullian, De Præscript. § 13; Adv. Prax. § 2.

phrase, πιστὸς ὁ λόγος, καὶ πάσης ἀποδοχῆς ἄξιος: "This is a faithful saying, and worthy of all acceptance:" worthy of having the universal possession of the Church it has. Such a saying is, "Christ Jesus came into the world to save sinners" (1 Tim. i. 15). Such a saying is (for again it is ushered in by πιστὸς ὁ λόγος), "If we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself" (2 Tim. ii. 11-14). Such a saying is—one which, for its pregnant meaning, has been adopted for one of the Lessons of our Church on Christmas-day (only in this instance the πιστὸς ὁ λόγος is placed at the end instead of the beginning of the dictum)—"But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life" (Tit. iii. 4-8).¹ A passage of which the rhythm and structure is such, in the Greek, as to have led to the conjecture that it was part of a primitive hymn.² Whilst, in the Acts of the Apostles, we have one instance at least of a congregational thanksgiving; for the voices of those assembled together (Acts iv. 24-31) were lifted up with one accord (ὁμοθυμαδόν, ver. 24), and said, "Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy

¹ Referring the "faithful" in this saying of verse 8, to the preceding paragraph rather than to the one that follows it.

² See Mr. Keble's Visitation Sermon, pp. 15, 57.

Child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus."

IV. Again: that there were *Ministers* in this Church, men set apart expressly for the performance of holy functions, and distinct from the body of Christians in general, there are, I must not, in this instance, say *hints*, in the Acts and Epistles, but *evidences*; *evidences* indisputable, that, however overwhelming was the harvest, it was not for every man who felt, or fancied, or feigned he could work in it to advantage, to put his ready sickle thereto; but for certain labourers only, whom the Lord should *send*; send by an overt and ceremonial act, conveying and sanctioning, and consecrating the mission. Such act being, on the one side, —after competent examination of the party, under the recollection that some men's sins are not "open beforehand"¹—*imposition of hands* by the authorities to whom it belonged, by St. Paul himself, *e.g.*, and the Presbyters, as his assessors. Such act being, on the other side, *certain professions* and solemn promises, made in the face of the congregation—"a good profession professed before many witnesses;"² for though this passage may undoubtedly refer to the vows of Baptism, yet, forasmuch as the Epistle of which it forms a part is addressed to Timothy, in his character of a *Minister*, the interpretation which assigns these words to his Ordination Vow seems the more probable.

But I feel that I need hardly do more than remind you of this feature, at least, of the Primitive Church, to obtain

¹ 1 Tim. v. 24.

² 2 Tim. i. 6; 1 Tim. iv. 14; and vi. 12.

your assent to the fact. We have Bishops, Presbyters, Deacons, repeatedly spoken of—names, in the sense here used, unknown to the phraseology of the Gospels—unknown till after the time when Jesus had breathed on the disciples, and said unto them, “Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained;”¹ till after He had said, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.”² I say, it was not permitted to any man to be a volunteer, and to serve God in the ministry without apostolical appointment. Timothy was to “lay hands suddenly on no man,” nor “make himself partaker of other men’s sins.”³ Therefore he was the *inlet* through which the access to the ministry of the Church of Ephesus necessarily lay; for how would his scrupulosity save that Church from unworthy pastors, if the effectual check did not rest with him? if any man might set up for himself as a teacher? or if the Presbyters, whom he was put in a condition to rebuke, could open the doors of the ministry without him, and in spite of him, as wide as they pleased? Or how, on any other supposition, would he have the power of securing for his successors “faithful men,” who should, in their turn, teach others also the things which he had himself heard from St. Paul, as that Apostle enjoins him to do?⁴

Titus was left in Crete, to set in order the things that were wanting, and to ordain presbyters in every city, as St. Paul had appointed him (Tit. i. 5); but how could he put the Church in Crete to rights, unless he had a commission superior to the other clergy? It was not that he had entered upon an island utterly unimbued with Christianity.

¹ St. John xx. 23.

² St. Matt. xxviii. 19, 20.

³ 1 Tim. v. 22.

⁴ 2 Tim. ii. 2.

Christianity had been planted there long before Titus was left in it. At the day of Pentecost there were “*Cretes and Arabians*” present.¹ St. Paul had, himself, been engaged in regulating the Church of Crete before Titus was entrusted with it alone. “*I left thee in Crete,*” says he; not to found the Church there in the first instance, but to perfect it; to set in order the things that were wanting (*ἵνα τὰ λείποντα ἐπιδιορθώσῃ*²)—the labour supplemental to what he had done himself; and to “ordain elders in every city,” or establish them, city by city, wherever there were Christian congregations; St. Paul himself, probably, not having had time to ordain all those now required, or to locate them to most advantage. Why were not any of these elders then competent to ordain others for the cities, where as yet they were lacking, and to establish discipline and regularity, where it was yet unknown or relaxed?

I mean, by what I am saying, to show, without very closely arguing the episcopal question, what a system of organization, of rule, of duty and privilege was already framed, for the purpose of administering the powers of the Church. It may be that the terms bishop and presbyter are sometimes convertible in the language of the New Testament; but it is clear, nevertheless, that, call the priesthood by what names you will, there were certain most important functions, such as ordination and censure, attaching to some individuals of this class, which did not attach to others; the parties to whom these superior rights belonged perfectly known; and that very soon too, names were assigned them as exclusive as their duties—the term angel being, by the time of the date of the Revelation, one such title; and probably, by the same date, that of bishop another. For as the Apostles died away (*they* themselves, the bishops or superior order while they lived), the appellations bishop and presbyter seem to have become, by degrees, no longer convertible; but, it being thought pre-

¹ Acts ii. 11.² Tit. i. 5.

sumptuous to perpetuate the name of *Apostles*, and some other name being wanted to supply the place of this, it was agreed to distinguish henceforward between the name of bishop and presbyter, hitherto confounded; the former being assigned to the first order of priests, to those who stood in the place of the *Apostles*—for bishops are constantly called, in all Christian antiquity, successors of the *Apostles* (διάδοχοι τῶν Ἀποστόλων), not successors of the *Presbyters*, though no longer, from a sense of modesty, assuming the title of *Apostles*; whilst the latter name was assigned to the second order of priests, who henceforward were to be known by no other designation. And this is the account of the proceeding furnished by Theodoret.¹

V. Nor is this all. In further evidence of the systematic process by which the Church was governed, there was even now practised a well-organized method of *promotion* in the ranks of the ministry. No *novice* was to be made a bishop (1 Tim. iii. 6). The bishop was to be an approved and experienced man in the Church, who had exercised lower offices in it to advantage. “For they that have used the office of a deacon well,” is the direction, were to “purchase to themselves a good degree,” βαθμὸν καλόν—βαθμός being subsequently the canonical term for an order in the ministry;² they were to have a higher rank—that of presbyter or bishop—eventually appointed to them. And it would seem, that when St. Paul is speaking of the Church in the chapter from which I am drawing my present remarks, he understands that body of Christians amongst whom the sacraments and functions of the Church were administered by these different grades of clergy; for he adds, after these instructions relating to the election and treatment of bishops and deacons, the words “These things write I

¹ On 1 Tim. iii. quoted by Bp. Pearson in his Vind. Ignat., part ii. p. 174; part ii. c. xiii. p. 558, Oxf. 8vo ed. See also “Remarks,” by Phileleuth. Lips. xxxv.

² See Council of Ephes. Can. 1. Routh. Script. Eccles. p. 390.

unto thee," (*i.e.* these things touching Ministers of the Church,) "hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself (or proceed) in the house of God, which is the Church of the living God, the pillar and ground of the truth"¹—the context implying that the Church was that body of which he had just been speaking, and consequently that in which there were these bishops and deacons.

VI. Furthermore—so orderly were the arrangements of this primitive Church, that if a member, whether ecclesiastical or lay, travelled to a distant country, and there proposed to join himself to the Church of the place, he carried with him from his own Church "letters commendatory" *ἐπιστολὰς συστατικὰς*—this, again, the future canonical term for such letters;—"Need we," says the Apostle, in allusion to this custom, when writing to the Corinthians—"need we, as some others, epistles of commendation to you, or letters of commendation from you?"² the intention of such letters being, to make the party known to the local Church he was to join: that if an ecclesiastic, he might be permitted to perform ecclesiastical functions in that Church; or, if a mere layman, he might be certified as a baptized Christian of good report, under no sentence of excommunication (for already was there discipline enough in the Church, as we know from the case of the incestuous person, to exercise this form), and so be received by the congregation he was going amongst, without suspicion.³

Then we have actually instances of the use of these letters: thus, when Apollos was about to pass from Ephesus to Achaia, the brethren of Ephesus "wrote, exhorting the disciples (of Achaia) to receive him"—who upon the strength of that letter did receive him, and helped him much.⁴

So again, when the collection from the Church of Co-

¹ 1 Tim. iii. 14, 15.

² 2 Cor. iii. 1.

³ See Canons of the Apostles, xii. and xxxiii.

⁴ Acts xviii. 26, 27.

rinth for the poor Christians of Judæa was to be despatched, Paul undertook to send it to Jerusalem by such persons as the Church of Corinth should approve by *their letters*; or, if we take another version of the passage, St. Paul would give these persons, whom they should choose, *letters commendatory* to the Church of Jerusalem himself.¹ And when Phœbe, a deaconess in the Church of Cenchrea, was for the same reason going to Rome, St. Paul gave her a letter commendatory to the Church of Rome, in a sentence of his Epistle to that Church, “I commend (συνίστημι) unto you Phœbe our sister, which is a servant (διάκονον) of the Church which is at Cenchrea.”² Possibly, indeed, she was the bearer of a more formal document to this effect from the Apostle, of which this was the announcement.

VII. Moreover, a further measure of the same, not local but universal, character as the last, and intended, like that, to promote the unity of the Church Catholic throughout the world, is that reported in the 15th chapter of the Acts, a prototype of future *General Councils*; when, upon a controversy arising in a branch of the Church on the subject of circumcision—a controversy threatening a convulsion in it—the question was submitted to the synod of Apostles and Elders at Jerusalem, under the presidency of James, the Bishop of that place; and, after debate and much disputing, a decree in due form was drawn up and despatched, first to the Church where the controversy originated (verse 23), and afterwards it was delivered to be kept, through the cities, as the ordinance of the Apostles and Elders which were at Jerusalem (xvi. 4).

It is not easy, I think, to read details of this kind without being convinced that the Primitive Church, as I have said, was, very early indeed, an organized body; and that its operations were carried on, not in the desultory and extempore manner many seem to suppose, but with all the force of confederacy and combination.

¹ 1 Cor. xvi. 3.

² Rom. xvi. 1.

VIII. There is but one point more to which I shall advert in proof of the proposition I have been bringing before you to-day—a point, however, of much importance in illustrating the principle of organization to have been, as I have contended, dominant even in the Primitive Church: it is the *Fiscal Question*—the fund out of which the expenses of the Church were discharged; for surely nothing could try the strength of the bonds by which the system was held together more forcibly than this.

We have seen that there was certainly an offertory on the Sunday; that it probably formed so stated and regular a part of the service, as to be one of several main features of that service, as described in the 2nd chapter of the Acts (verse 42); and we shall further find, by collecting the scattered details relating to this subject which turn up in the course of the Acts and Epistles, that the due regulation of this sacred exchequer was a matter of much attention and care with the early Church,—that it enters very largely into its history. And here we may remark, once more, the progress the Church had made towards an established and consistent form since the day when the disciples were taught to “provide neither gold, nor silver, nor brass in their purses” (St. Matt. x. 9), but to live, as it were, from hand to mouth—a transition to which our Lord’s words, shortly before His death, may be thought perhaps to point: “But now (ἀλλὰ νῦν), he that hath a purse, let him take it, and likewise his scrip” (St. Luke xxii. 36). This fund, contributed in the face of the assembly on the Sunday, was committed to the rulers of the Church, in the first instance, to be dedicated by them to God. The offering which Ananias and Sapphira brought was laid by them at the Apostles’ feet (Acts v. 2); and indeed so were the offerings of the whole congregation (Acts iv. 35).

The administration of it, in its minute details, it is not to be expected of me to enter into, limited as I am to Scripture for my field; but “distribution was made of it,”

in the case just named, we are told, "unto every man according as he had need" (Acts iv. 35). And when, by a stretch of kindness extending in its effects beyond the bounds of their own local Church, the Church of Antioch sent help to the brethren of Judæa, it was to the *Elders* of the Church of Jerusalem that the sum and its application seem to have been entrusted.¹

Out of this fund the clergy were maintained; and accordingly, when St. Paul waives his support from it, as he does, from reasons of expediency, in the instance of Corinth, he expresses himself in a manner which leads us to conclude, that he considered such maintenance a *right*, and not an alms; and a right which the clergy availed themselves of universally; as indeed how could they help it? "Or I *only* and Barnabas, have not we power to forbear working?" (1 Cor. ix. 6), *i. e.* must we two be the exceptions to the general practice, and not be at liberty to live by the Gospel, as do others; but must preach it, and work for our bread nevertheless, at some mechanical trade? Nay, St. Paul did receive his salary from *other* Churches; for, says he, in a half-reproach to the Corinthians, "I robbed other Churches, taking *wages* of them to do you service;²"—the expression a remarkable one, *wages* (ὁψώνιον, or soldier's pay), as though a sum not altogether arbitrary. And hence the caution necessary in selecting the Ministers of the Church, lest, having an ample provision for their wants furnished them from this fund (for so it should seem they had), men should be tempted to enter the ministry for no other purpose, or at least for no purpose so prominently, as to throw themselves upon it. "Feed the flock of God which is among you," says St. Peter to the Elders, "taking the oversight thereof, not by constraint, but willingly; not for *filthy lucre* (μηδὲ ἀισχροκερδῶς), but of a ready mind."³ Hence, on the other hand, the recommendation to pay the zealous and active Minister liberally out of this same fund;

¹ Acts xi. 30.² 2 Cor. xi. 8.³ 1 Pet. v. 2.

for such would seem to be the true meaning of the words of the Apostle to Timothy,¹ even as the ancient commentators explain them, "Let the elders that rule well be accounted worthy of *double honour*"—διπλῆς τιμῆς,² a double *portion*, double pay; the word τιμή being perpetually used in the New Testament (as we are all aware) in a pecuniary sense. The phrase "double" not, perhaps, here to be taken literally, but, being borrowed from the right of the first-born, to be considered as significant of a bountiful maintenance to be supplied to praiseworthy Ministers. For, unless we assign to the passage this meaning, how does it harmonize with the subsequent reasoning of the Apostle, who produces the parallel case of the ox which was not to be muzzled when it trod out the corn? *Honour* is evidently not the question, but *food*—a maintenance (verse 18). A precedent, that of the ox, which he also uses in another of his Epistles, where he is *clearly* engaged in enforcing the claim of the Minister to a maintenance; and where the argument therefrom seems to clench the sense which has been given to the text before us.³ Nor need we be surprised at the call for such an increase of stipend, where the active duties of an Elder or a Bishop probably often imposed upon them travelling expenses to a considerable amount, and certainly brought them into close contact with much poverty; and to mitigate which drain upon them, no doubt, the virtue of *hospitality* was so strongly urged on the more opulent Christians, both in the New Testament and in the writings of the earliest Fathers.

It is still with a reference to this fund, and the protection of it from abuse, that we find such rigorous regulations laid down with respect to the admission of widows upon the list of alms—women of the Church: "Honour (τίμα)

¹ 1 Tim. v. 17.

² See Mede also, Discourse xix. What is meant by "double honour?"

³ 1 Cor. ix. 9.

widows that are widows indeed ;”¹ *i. e.* provide for such as have no other means of support, and are of good character, handsomely (τιμάω, here used in the same sense as τιμή before was²). “ But if any widow have children or nephews, let *them* learn first to show piety at home, and to requite their parents ” (verse 4). “ But if any provide not for his own, and specially for those of his own house, he hath denied the faith ” (verse 8). “ Let not a widow be taken into the number under threescore years old, having been the wife of one man ” (verse 9).

These, together with many other minute injunctions on the same subject, which we meet with in the Epistles, and especially in those of St. Paul, all serve to show, as I have said, the care with which the Church’s exchequer was managed, the checks that were directed to control it, and (to bring the matter to bear on the argument I am all along pursuing) the system of organization which obtained even in the most primitive Church. For what can argue the vigour of the system more, than that all this should have been achieved without the least assistance from the law of the land? And on a review of the business in detail which would accrue to an Apostle, whose lot it was to keep in order all the mechanism newly established, which I have been endeavouring to develope, shall we wonder that St. Paul (who does appear to have employed others to *write* his letters)—shall we wonder, I say, that St. Paul should have added, as the climax of all his sufferings, that which came upon him daily, the care of all the Churches ; or, as the Greek has it more emphatically, ἡ ἐπισύστασις, the concourse of troubles which assailed him ; ἡ μέριμνα, the anxiety, the solicitude, which this charge devolved on him ? (2 Cor. xi. 28.)

It is obvious that this sketch of the structure of the Primitive Church—drawn, be it remembered, from the writings of the Evangelists and Apostles alone—is far from

¹ 1 Tim. v. 3. ² And as it is used St. Matt. xv. 5, 6.

complete. It does not pretend to realise more than some of its main features ; but those features are such as bespeak much more of a *system* to have been settled, than I have the means (limiting myself to the authority I have done) of bringing to proof. They are such features, too, as are indicative of the nature of that system, even where positive evidence of the kind I want may fail. And you will bear in mind that, with regard to some of the leading *doctrines* of the Church, the case is similar : they are only to be got at by inference, and by making the most of such scattered hints as Scripture affords, and combining them into a whole. It appears to be a part of God's plan to deal out His revelation on this principle. There is no *system of theology* any more than a system of *Church government* and *ritual* in the New Testament. We have to get at the construction of both the one and the other for ourselves, with such helps as God has provided us ; His purpose being, perhaps, to try who is the *wise* servant, by seeing how he acts under instructions not altogether definite.

Moreover, there may be one or other particular, in this combination of evidence, less clear and cogent than the rest ; but it will, in every case, find readiest acceptance with those (as I have already said) whose minds are best prepared for it by the study of sub-apostolic customs and times. This study, though promoted, as we have seen, by our Church, and zealously prosecuted by its greatest luminaries, has, until of late years, been so thoroughly superseded in this country, that we are now hard to be persuaded upon points of which our forefathers (I mean, of course, those who lived since the Reformation) never entertained a doubt.

Still I appeal with some confidence to all, even to those whose studies may not have been turned to the channel of antiquity, and who are only to be reached through the actual Scriptures, whether the Church I have thus unfolded out of the Acts and the Epistles, does not bear the marks

of being an organized body ; or at least, one approaching, as rapidly as circumstances would admit, even during the lives of the Apostles, to a state of organization, and of peculiar organization? Whether it does not, in short, represent, in its main features, the structure of that Church which at length took possession of the world—the mechanism (so to speak) becoming somewhat more complex as the complex relations of society became more involved in it ; even as its creeds became more complex as the imaginations of men sought out many inventions? Its movements, too, I will add, gradually, but grossly, impeded and deranged by the rust and defilements which, in tract of years, had gathered about it, and which absolutely required to be removed ; and which were removed in this kingdom by wise and judicious workmen, (had but that sufficed!) but workmen who would never have dared—like those who, unhappily, succeeded them in the task—to break the structure itself utterly up, and then call the disorderly ruin to which they had reduced it, the Church of the Apostles—the Primitive Church—destroying that integrity in it which had been from the first, and which was to be to the end of time.

That spirit, since somewhat mitigated, still survives, and it is to temper it, as far as in me lies, that I have spoken now ; and to show that it is not by relaxing all the bands which have united the Church as one whole together, and dissolving it into an elemental strife of rival sects and sentiments, that we are making it the Church of St. Paul and St. Peter, of St. James and St. John ; or that we shall thus qualify it to carry on a successful conflict with the confederate powers of ignorance and self-conceit, of covetousness and pride, of luxury and discontent, of Dissent and Popery, which it is now called to encounter and subdue, even in our own empire, and at our own doors. But rather that we shall do so, by taking every fair opportunity of prudently bracing up that which may have become

feeble and slack in it; of promoting its force by throwing our own mite, whatever it may be, into the treasury of its strength; by steadily keeping to its ranks, though we may be thereby lost to observation; and contending against sin under its banner, instead of carrying on the warfare on our own account, and on principles independent of it. So shall we enable it, under God's blessing, which is pledged to go along with it to the last, to make itself more *felt* for good—whether in the heart of our country, and amidst the dense and vicious masses of our manufacturing and mining population, or at the extremities of our vast possessions, whither our poor have been hitherto driven out, not from the face of the earth only, but from the face of God too, as if the curse of Cain was upon them, as well as that of poverty—even as at first, when, firm, consolidated, and compact, it made its impression on a world yet more sunk in inveterate sin than our own, and caused, under Christ, Satan to fall from heaven as lightning. For experience, I think, has shown, that desultory and uncombined efforts, to say nothing more, would not reach the cause in either case—however zealously and honestly made—as though the truth could not effectually establish itself, where the pillar and ground of it was defective. In spite of such efforts, it is, I fear, indisputable that the religious condition of a large portion of the working classes at home, who have escaped from the grasp of the Church by reason of their numbers, is deplorable. No man can live amongst them or on the borders of those districts where they are congregated, without the fact being forced on him. Nor is it possible to read the reports of our efforts to carry the Cross through our colonies and the heathen lands connected with them—reports full of the deepest interest—without seeing how feeble those efforts prove—how sluggish their success—compared with the results of such as are conducted (as they now more frequently are) under the systematic influence of a Church one and undivided; where there is

due superintendence and due subordination; undistracted counsels and undisputed laws; the sympathies of a vast body of Christians brought to bear on any given spot, however remote, however savage; creeds, forms of prayer, sacramental offices throughout the whole body identical; and, in short, Jerusalem built as a city which is at unity in itself.

LECTURE X.

ON THE RUBRICS AND CANONS.

“Εκαστος ὑμῶν, ἀδελφοί, ἐν τῷ ἰδίῳ τάγματι εὐχαρεστεῖτω Θεῷ, ἐν ἀγαθῇ συνειδήσει ὑπάρχων, μὴ παρεκβαίνων τὸν ὠρισμένον τῆς λειτουργίας αὐτοῦ κανόνα, ἐν σεμνότητι.—CLEM. ROM., Ep. ad Cor., § 41.

I FEEL that my design in these Lectures would not be fully completed, were I not to draw your attention at least, to the *Rubrics and Canons*, as furnishing the broad rule by which your ministrations as ecclesiastics are to be governed; some provision of this kind being obviously necessary, both to preserve uniformity in the Church, and to circumscribe the various extravagances to which the private opinions of individuals might lead them, to the confusion of the people. I say the *broad rule*, for I do not pretend to maintain, for reasons that I will give by and by, that in every particular the Rubrics and Canons can be kept; but in general it is not to be denied that they furnish the law by which the Minister is to walk. When he is ordained Priest, he replies in the affirmative to the question, whether he will give his “faithful diligence always so to minister the Doctrine and Sacraments, and the discipline of Christ, as the Lord hath commanded, and as *this Church and Realm hath received the same*.” And this Church and Realm hath received, by the Act of Uniformity (xiv. Car. II.), that “all and singular Ministers shall be bound to say and use the Morning Prayer, Evening Prayer, celebration and administration of both the Sacraments, and all other the Public and Common Prayer, in such order and form as is mentioned in the said Book” of Common Prayer. Further, on

his admission to Deacon's orders, as well as to Priest's, he subscribes the declaration contained in the 36th Canon: that "the form of Liturgy, or Divine Services, and no other, shall be used in any Church of this realm, which is established by the law, and comprised in the Book of Common Prayer, and administration of the Sacraments." Further still: on his acceptance of a benefice, if he is called to one, he once more subscribes—accompanying his subscription by a verbal declaration to the Bishop—that he "will conform to the Liturgy of the United Church;" and following up that declaration by another to his congregation, of his "unfeigned assent and consent to all and everything contained and prescribed in and by the Common Prayer Book."¹

Such are the obligations by which he binds himself to observe the *Rubric*—an integral part of the Prayer Book. His obligations to abide by the *Canons* are somewhat different, resting upon these (the Canons of 1603, at least) being the law of ecclesiastics—for they were sanctioned by *Convocation*, though never confirmed by Parliament like the Rubric, (but not on that account less sacred in the eyes of those whose principles are the principles of true Churchmen;)—neither actually subscribed, either before ordination or at collation, nor yet publicly assented to by word of mouth. These latter omissions may be considered, as bespeaking that the Church does not contemplate the same rigorous adherence to them as she does to the Rubric: the ecclesiastical authority of the Canons, as compared with that of the Rubric, being somewhat similar to the doctrinal authority of the *Homilies* as compared with that of the *Articles*. Still their influence is even in some degree *recognised*, in the promise made to the Bishop at ordination, both by Deacon and Priest, that they will "reverently obey their Ordinary, and other chief Ministers of the Church;" the commands

¹ See Bishop Mant's *Clergyman's Obligations Considered*.

of those superiors being foreseen, at the time, not to be irrespective of the Canons.

At all events, the Rubric and the Canons together supply the Parish Priest with his rule of ministration; and if there be certain difficulties which present themselves in reducing them to practice, I suppose the same may be said with regard to the application of the laws of the land, for we are told of their "glorious uncertainty." And yet there is such a thing as law, which governs the courts, and such a thing as living a lawful or a lawless life; and so, in like manner, is there such a thing as a rule in the Church, and such a thing as acting according to its spirit, or in contempt of it.

This rule may be sometimes not sufficiently express; as where the Rubric directs "the priest alone," as distinguished from the people it would seem, to pronounce the Absolution, and says nothing of the case of an officiating Deacon; where it directs the priest to *return* to the Lord's Table after the sermon or homily, having never told him where he was to *go* to read it; or in what form of words the Minister is himself to receive the Holy Communion; or whether the Ter Sanctus, "Therefore with angels and archangels," &c., is to be said by him alone, when "there is no proper preface, according to the time," and by the congregation with him, when there is such proper preface; or in what posture the people are to take their share in several parts of the office of Baptism.

The rule may be *doubtfully worded*; as in the directions which the Rubric gives for the position of the priest, when reading the Prayer for the King in the Communion Service, or when making preparation for consecrating the elements.

The rule may be perplexing from *inconsistency*, by reason of the Rubric saying one thing and the Canons another; as where the former orders the catechising the children after the Second Lesson at Evening Prayers,¹ the latter

¹ Rubric after the Catechism.

before the Evening Service;¹ or as where the one enjoins all ornaments of the Minister to be retained in the times of ministration, which were in the Church in the second year of King Edward the Sixth,² the other, that the Ministers shall wear surplices, and graduates therewithal hoods;³ or as where the one says, "Then shall follow the Sermon," &c., immediately after the Creed in the Communion Service,⁴ the other, "before all sermons, &c., the preachers shall move the people to join with them in prayer in this form," &c.⁵ Or, in one or two instances, there may be *inconsistency*—seeming perhaps rather than real—in the Rubrics themselves; as where, in the Communion Service, one Rubric requires notice of the Communion to be given after the Nicene Creed, another—if it be read with a certain punctuation—after the sermon or homily.⁶

Finally, the rule may be intricate from *confusion*—a superfluous sentence allowed to stand in it, a relic of an older usage after the adoption of another, as in the Rubric before the Communion Office: "The Table . . . shall stand in the body of the church, or chancel, *where Morning and Evening Prayer are appointed to be said*;"⁷ or a new term introduced into an old Rubric, as that of "*lawful Minister*" into the Rubric which precedes the questions by which the previous Baptism of the child presented for reception into the Church is to be ascertained. However, in all such embarrassments, the Church has left us a clue by which to extricate ourselves, in the Preface to the Prayer

¹ Canon 59. ² Rubric at the beginning of the Prayer Book.

³ Canon 58. ⁴ Rubric after the Nicene Creed. ⁵ Canon 55.

⁶ "And *then* also (if occasion be) shall notice be given of the Communion," *i. e.* after the Nicene Creed.

"When the minister giveth warning for the celebration of the Holy Communion (which he shall always do upon the Sunday or some holy-day immediately preceding), after the sermon or homily ended, he shall read this exhortation."

⁷ "These words ought to have been expunged after the place was transferred from the table to the reading-desk."—*Shepherd, quoted in Mant's Prayer Book.*

Book, where she says: "And forasmuch as nothing can be so plainly set forth but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise), and for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in this book; the parties that so doubt, or *diversely* take anything, shall always resort to the *Bishop of the diocese*, who by his discretion shall take order for the quieting and appeasing of the same; so that the *same order be not contrary to anything contained in this book.*"

How far the Bishop, thus restricted, can be understood by his silence on the subject of departures from the Rubric and Canons, of which he *must* be cognisant, to absolve his clergy from such aberrations: or how far the mere *obsoleteness* of the rule, in some instances, may be fairly supposed to set free both Bishop and clergy from its injunctions, it is for each man's own conscience to determine. For though it is not to be disputed, that this last plea opens a wide door to abuse, where there previously exists a disposition to negligence and laxity; yet it is not on that account the less certain that it must be admitted. For take the 74th Canon, "on the Apparel of Ministers," the very object of which is to secure to the clergy "an outward reverence" (such is the phrase); ask yourselves, whether for a clergyman to appear in ordinary, in "a gown with a standing collar, with sleeves, a tippet of silk, and a square cap," or in "a night-cap of black satin or velvet," would be now likely to procure him respect, as he walked the streets; and whether such a Canon (to use a phrase of Dr. Bentley's) must not be broken, in order to be kept? And on the whole, we shall not perhaps greatly err, if, with Mr. Robertson in his valuable treatise, entitled, "How shall we conform to the Liturgy of the Church of England?" we contemplate the Rubric of the Book of Common Prayer in connection with the Canons, as the "*ideal*," at least, of the system of our Church, which every conscientious cler-

gyman will strive to *realise*, watching anxiously his opportunities for so doing.

Having made these general remarks on the nature of the Rubric and Canons, on their clear authority over us, repeatedly admitted by ourselves—where there is no special reason for their relaxation—and on some of the grounds on which such relaxation may be safely justified—I will briefly review the Rule of Ministration in some of our Services (at least such passages of it as present occasion for comment), when I think it will be perceived that the neglect of it, in what may have been considered little matters, has sometimes involved serious consequences, and that it will be well for the clergy, at any rate, to make it more a subject of their contemplation, than, for many years past, a great number of them have been wont to do.

I. Now the first Rubric, which indeed is the title of the Prayer Book, runs thus:—"The order for Morning and Evening Prayer, *daily* to be said and used throughout the year." And in accordance with this, the preface directs that the "Psalter shall be read through once *every month*, as it is there appointed, both for Morning and Evening Prayer." And the Old Testament, as appointed for the first lessons at Morning and Evening Prayer (the most part thereof) shall be read every year once, and the New Testament, as appointed for the second lessons, every year *thrice*—which evidently could not be done unless the Service were *daily*. And if another passage in that preface (which enjoins "the Curate that ministereth in every parish Church or Chapel, being *at home*, and not being *otherwise reasonably hindered*, to say the same (*i. e.* Morning and Evening Prayer), in the parish Church or Chapel where he ministereth, and cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him")—may be thought to imply some relaxation of the term "*daily*" (for it admits of the temporary suspension of such daily service, in the occasional absence

of the Minister from his parish, or if he has necessary engagements, which interfere with it—"studying of divinity" even, being one of these "urgent causes," in the preface of 1604); and if the 15th Canon, which lays an emphasis on Wednesdays and Fridays (as though those days, at all events, were to be hallowed by the Church Service), may seem to confirm such relaxation; and finally, if the reference to a body of *Deacons*, as coadjutors of the officiating Minister (which we find in a Rubric of the Communion Service, after the sentences of the Offertory); and also, if a reference to some distinction between the public duties of the Priests and Deacons, and those of the *Curate* (which we perceive in the preface to the Prayer Book,¹ and in the Rubric in the Communion Service, after the Nicene Creed,²) seem further to argue a greater number of clergy in attendance upon a Church, for the discharge of those duties, than now obtains, and plead still in favour of some qualification of the word "daily," now that the clergy are less numerous; especially, if with these considerations we couple, to the case of "Cathedral and Collegiate Churches and Colleges," the restriction of the more *imperative* injunction, that the Holy Communion shall be celebrated weekly, *being* expressly on the ground that in those places there are "many Priests and Deacons" (the parochial clergy being exempted from it): still it is clear that the rule, interpret it how we will, contemplates a Service in the Church, and at "the accustomed hour" too, more frequent than one day in the week. And I think it necessary to remind you of this; because we shall discover, as we proceed in our review of the Rubrics and Canons, that this regulation does enter into many of the calculations of the Church in those Ru-

¹ "And all priests and deacons are to say daily," &c. "And the curate that ministereth in every parish church or chapel, being at home," &c.

² "Then the curate shall declare," &c. "Then shall the *priest* return to the Lord's Table," &c.

brics and Canons; and because the overlooking it has caused several of her Ritualists to find difficulties in her Ritual, where none, I think, really exist. For it requires a very slight investigation of this subject to convince us, that our Rubrics have a relation to one another; that our Services lock into one another—each of them a component part of what is meant to be one harmonious whole; and accordingly, that if there be neglect or breach of them in one quarter, there will be some undue stress upon another, which will produce derangement and confusion as a consequence.

Meanwhile, the practical fulfilment of this Rubric—which, for the reasons I have assigned, admits perhaps of a certain latitude, though only of a certain latitude—must be left to the conscience and judgment of individual Ministers. I am, at present, principally engaged in developing the law.

At the same time, I will observe that the difficulty of gathering a small congregation together at prayers, on Wednesdays and Fridays at least, may not perhaps be found so insuperable as is supposed; recruits gradually coming in, in the shape of women, who, after childbirth, take that opportunity of presenting themselves in the church to return God thanks for their safe deliverance, probably accompanied by relatives or friends; and of others, who bring young children to be baptized, to whom, for some cause or other, Sunday may not be convenient; and of others from amongst the sick, whom the Minister has attended in their trouble, and who frequently rise from their sick beds with hearts full of gratitude to God for their deliverance, which they will be glad to testify by going more often than before to His house to pray, and with that personal sympathy with their pastor which his attendance on them at a critical hour has inspired, and which prompts them to mingle their devotions with *his*, now that the “tyranny is overpast.”

This is a wholesome means of creating a week-day congregation ; slow perhaps in its operation, but sure as sickness itself, which thus becomes sanctified and cherished into a life of habitual holiness.

I shall take other opportunities of drawing your attention to great *practical* evils which have resulted (in many instances without our being aware of it) from the neglect of Rubrics. But I cannot omit observing, that we most certainly should not have had so many modern parsonages erected at most unseemly distances from the churches, for the sake of a view, or the like, as we now have—(to the great hindrance of religion)—had more frequent Services within the church walls been customary, and tied the clergyman down to the scene of his work.

II. Next comes the Rubric or notice, that “such ornaments of the church, and of the Ministers thereof, at all times of their ministration, shall be retained and be in use as were in this Church of England by the authority of Parliament in the second year of the reign of King Edward the Sixth.”

There are those—and amongst them Archdeacon Sharp—who would qualify this Rubric by considering it a clause of the Act of Uniformity of Queen Elizabeth (which it verbatim is), and contending that it must be taken in the sense of that Act, which reserves to the Queen a power of “ordering both the ornaments of the church and of the Ministers thereof, otherwise hereafter ;” which reservation, if construed to extend to her successors, would cover the present practice of using surplice and hood, according to the 58th Canon, the Sovereign being supposed to sanction what he allows. And an argument it is, which certainly derives considerable support from the reference which is *expressly* made in the Rubric (as it at first stood) to the Act of Uniformity: the Minister was to use “such ornaments in the church as were in use, by authority of Parliament, in the second year of the reign of King Edward

the Sixth, according to the *Act of Parliament set in the beginning of this Book*;" the last clause having been omitted at the revision of the Prayer Book in 1662.

If however we take the Rubric literally, as it stands, and refer, as it will then be supposed to teach us, to the practice of the times of King Edward the Sixth, we shall find amongst other things in the Injunctions of 1547, given in Bishop Sparrow's Collection, that "two lights" were to be suffered to remain on the Communion Table, or "High Altar," as it is there called, significant "of Christ being the very true light of the world;" and in the Rubric of his first Prayer Book, that, besides the use of the surplice by all Ministers at Matins and Even Song, Baptism, and Burial, and of the hood by graduates,¹ the Priest was to wear at the *Communion* "an alb with a cope."² And though many may contend that, in the *former* case, the lights were intended as accompaniments of the Sacrament, or consecrated wafer, suspended in a pyx over the altar; and so, that on the removal of the Sacrament, it naturally followed that the lights were to be removed too;³ and that, in the *latter* case, the 24th Canon, as compared with the 58th, seems to release the *parochial* clergy from the use of the cope, so far as the Canons can; and that, in both cases, there is at any rate an instance of the *obsolete*; and so, many may shelter themselves from compliance with the rule under that plea; maintaining (and I am not prepared to say unreasonably) that certain strong and wholesome feelings of the people at large are not to be shocked by the revival of trifles (as they would call them), and the substantials of religion be thus put in jeopardy; yet, at the same time, they should remember that others, and especially

¹ Keeling's *Liturgiæ Britannicæ*, p. 356. The Rubric at the end of the Communion Service.

² *Ibid.* p. 167. The Rubric before the Service for the Holy Communion.

³ Robertson's "How shall we conform," &c., p. 80.

the capitular clergy—whom these regulations appear to touch more nearly than the parochial¹—may consider themselves bound by this Rubric more stringently; and that they are not to be judges of other men's consciences, but to obey their own; and that they have no right to call such scrupulous brethren in the ministry by hard names, if their worst offence is only an injudicious adherence (for we will put it so) to antiquated commands of their own Reformed Church, till such time as the authority which enjoined shall revoke them. Thus would some charity be learned by the more careful study of the Rubric, which is no bad result; and bitterness be removed—as it often is—with the ignorance that created it. For where the introduction of such inconvenient novelties (as they would certainly be now, in many instances) into the Church Ritual may be accounted for *either* by a secret wish of the parties to approach to Rome, *or* by an honest desire to deliver their own souls by a stricter adherence to an un-repealed law of our Church (a law, too, which they consider really calculated to promote religious impressions), it is unfair to resort to the worst motive for an explanation of the conduct which offends (and perhaps naturally offends) judicious men.

III. The next Rubric in the Morning Service that claims any remark is that which relates to the Lessons: “Then shall be read distinctly, with an audible voice, the First Lesson, taken out of the Old Testament, as is appointed in the Calendar, *except there be proper Lessons assigned for that day.*” Now there are proper Lessons assigned for Sundays, and again other proper Lessons assigned for holy-days; but suppose the holy-day to be also a Sunday, is the proper Lesson to give way to that for the

¹ For the lights, see Robertson, p. 84, where Pole's injunction, 1552, shows the usage then, and p. 92 afterwards. For the cope, see p. 99, where Canon 24 is compared with Canon 58; and see Remark in p. 104.

holy-day, or the proper Lesson for the holy-day to give way to that for the Sunday? This is a question which the Rubric has not decided, and upon which, accordingly, practice differs with the views of individuals. I will venture however to say thus much: that in *general* the weight of argument, I think, is on the side of adopting the Lessons for the holy-day. For, 1. On some of those holy-days—as on the Epiphany, *e. g.*—the Athanasian Creed is clearly made, by another Rubric, to supersede the Apostles' Creed. But if the day is held in such distinction by the Church as to be marked by a change in the Creed, would it not argue that she would not have its authority disallowed by the rejection of its Lessons?

2. Again: on some of these holy-days—as on the Conversion of St. Paul, *e. g.*—supposing it to fall on a Sunday, there is actually no second Lesson at all appointed in the Calendar.¹ The Minister therefore is *driven* to adopt, for the *second* Lesson at least, the proper one for the holy-day. But being thus driven with respect to the second, does not the constraint which the Church positively puts on him, with regard to this Lesson, seem to be some index of her intention with regard to the first, and to point to the proper Lesson being, in this instance also, the one for his adoption; more especially as the first Lesson, no less than the second, is chosen expressly with a reference to the holy-day; and when, accordingly, by substituting for it the Lesson for the Sunday (which would have no peculiar reference to the holy-day), there would be a want of harmony between the two Lessons (not to speak of the Collect, Epistle, and Gospel), and the Service seem to be halting between two opinions?

3. Again: The Church has expressly provided, that the

¹ Supposing this holy-day to fall on a Sunday, in which case there would be a *first* Lesson appointed for that day as Sunday; but when I refer to the Calendar for the second Lesson, there is none, and I *must* have recourse to the Lessons proper for holy-days.

office for the 5th of November shall supersede the ordinary one for the Sunday—the Rubric distinctly declaring, that “if this day shall happen to be Sunday, only the Collect proper for that Sunday shall be added to this office in its place.” A like provision is made for the Service of the 29th of May. If the day happen to be Whit Sunday, indeed, or Trinity Sunday, it is only to be partially adopted; as well as in a few other cases. But if “any other Sunday, the whole office is to be used entirely.” The only exception in these additional offices is in the office for the 30th of January; if which “day be Sunday, the Form of Prayer shall be used, and the Fast kept, the next day following.” But this regulation clearly arises out of the day being a fast; and, therefore, not fit to be observed on a Sunday. But if, in all these instances, the Church clearly directs the Service of the Sunday to give way to that for the day, is not the animus of the Church manifested with regard to the rule for holy-days? I say the *Church*, for all these Services were sanctioned by Convocation (1661); however some alterations have been since introduced into them by Royal authority. The Service for the Accession would be found to support the same view as the others; but as that Service never appears to have received the sanction of Convocation, I have passed it over.¹

Still there is a difficulty; and a difficulty which, no doubt, is at the bottom of the disinclination many feel to let the holy-day stamp its character on the Sunday; namely, that sometimes the proper Lesson for it is taken from the *Apocrypha*. And thus the question assumes this shape—Whether it is more agreeable to the intention of the Church to read a Lesson from the *Apocrypha*, appropriate to the day (for it will be found chosen with a relation to it), and in harmony with the second Lesson, or a Lesson

¹ See Cardwell's History of Conferences, pp. 384, 385, and note, and Walton's Life of Sanderson, Eccl. Biog. vol. v. p. 531, which speaks of the Service for the 30th January and the 29th May.

from Canonical Scripture, not appropriate to the day, and having nothing in common with the other Lesson. On the one hand, the adaptation of the several parts of the Service to one another (which, it is sure, is a principle the Church delights in), leads to the inference that the Church is for retaining the Apocryphal Lesson. Furthermore, that the Church sees nothing objectionable in reading a portion of the Apocrypha in the congregation, even on Sunday, is plain from her having selected two texts from Tobit for sentences in the Offertory; and her use of the Benedicite as an occasional substitute for the Te Deum.

On the other hand, as, amongst all the Lessons proper for *Sundays*, not one is taken from the Apocrypha, the inference here is, that the Church does not mean the Apocrypha to supply Lessons for the Sunday Service.

From the whole statement, then, one conclusion at least may be safely drawn—for it approves itself to both branches of this alternative without incurring the objection in either—that whenever a Sunday and holy-day coincide, and the proper Lessons of the holy-day happen to be *Canonical Scripture*, the Service for the holy-day should be used. Where the Lessons are Apocryphal, hesitation to adopt them on the Sunday may be reasonable; especially as the Lessons for the Sunday, if having no peculiar harmony with the holy-day, may have a *general* harmony with the predominant objects of our Church; which not unfrequently seems to select her Lessons for Sundays rather with a view to disabuse the people of deep-rooted errors—the canker of Roman times—than to any nearer and more special purpose.

It is not however for me, but for the *Bishop of the diocese*, to be the judge of this question—this being a case precisely suited to his intervention—to whom, as we have seen the Preface to the Prayer Book directs, the appeal must be made, and his verdict submitted to. At the same

time, the whole subject suggests two considerations, which I will state, and so dismiss it.¹

That if it be decided to reject the Apocrypha on these occasions, the decision must be grounded on the systematic exclusion of it, by the Church, from the Proper Lessons for Sundays, and not on the danger of its being mistaken by the people for Canonical Scripture, and evil doctrines drawn from it. Our Church evidently orders the Apocrypha to be read—whether on the Sunday or not, is another question. Certainly she *allows* it to be read on that day, for, as I have said, she introduces two passages from it into the Offertory and adopts from it the Benedicite, without any restriction on the use of them; but she evidently *orders* it to be read, considering it useful “for example of life, and instruction of manners;” and contents herself with distinctly warning the people, that still it is not accounted canonical, nor “is applied by her to establish any doctrine.”

It is the province, therefore, of the Minister to read the Apocrypha whenever it is clearly appointed to be read; and to accompany it with the caution, that the Apocrypha it is; but it is beyond his province to take upon himself to supersede the instructions of his Church, and suspend it altogether. To do this is to act on the very principle of the Roman Catholic Church with respect to the Canonical Scripture. She thinks there are passages in it which are dangerous, and may be abused; and so she withholds the whole volume. The Reformers, on the other hand, say, disperse the volume, and let the passages be explained.

The other consideration to which I alluded is this: that to print the Bible without the Apocrypha, for the use

¹ In the “admonition” prefixed to the second Book of Homilies, there is a discretion left with the Minister to change the Lesson in the Old Testament for one in the New Testament, under certain circumstances; but this was superseded, of course, by the formation of a Calendar (which, as to the Lessons, did not exist previously), the Act of Uniformity affirming it: 14 Car. II. c. 4, sec. 2 and 24—under penalties enacted by the statute 1 Eliz. cap. ii. sec. 4-8.

of members of the Church of England, at least seems not to be acting in the spirit of that Church. It is peremptorily to exclude where she admits—nay, commends—but qualifies. It is to furnish the congregation with copies of the Scriptures which will not enable them to follow their own Minister, through their own Service, within their own church walls, if they carry their Bibles there; or to refer to chapters which they have heard there, if they want to do so, when they get home; nay, which will not enable them to read the Lessons for the day, according to the Calendar of their Church, by their own firesides, as some people are in the habit of doing. It is for the Minister to tell his people that their Church reads the Apocrypha “for the example of life, and instruction of manners,” and then to provide them with Bibles that suppress it.

Probably this compromise would not have been entered into by Churchmen, had they been more conversant with the Rubric, and more accustomed to make it their guide, than the generality of us are; which is more needful to be done when there is no Convocation constantly at hand to watch our obliquities, and not allow any tampering with the instruments of the Church by any man, or any knot of men, or any society of men. And I name this as another instance of what I hinted at the beginning of this Lecture,—that the study or neglect of the Ritual often involves greater practical consequences than we may be at first aware of.

I will here add, that in the case we are now considering, viz. if it be ruled that the Service for the holy-day supersede that for the Sunday, it should seem that the Collect for the holy-day, and *that only*, should be read. For, 1st. In the Note, at the end of “the order how the rest of the Holy Scripture is appointed to be read,” it is said, “that the Collect, Epistle, and Gospel appointed *for the Sunday*, shall serve all the week after, where it is *not in this book otherwise ordered*.” Now this last provision can only

apply to the occasion of a holy-day, which has its own Collect, Epistle, and Gospel. Therefore, where the Collect for the holy-day is read, the Collect for the Sunday must be omitted.

2ndly. We come to the same conclusion from the consideration that, in particular instances, the Collect for the Sunday is expressly *ordered* to be read with the Collect for the season. Thus, on all the Sundays of Advent, the Collect for the First Sunday is *appointed* to be said with the Collect for the day. And so also, on all the Sundays of Lent, the Collect for Ash Wednesday. The distinct injunction, therefore, that this is to be done at those two seasons, argues that, in the absence of any such injunction, the like is not to be done on any other.

3rdly. The same inference is to be drawn from the Rubric for St. Stephen's Day, which declares that, on that day, after the Collect for the Festival, shall follow the Collect for the Nativity; and the same Rubric extends the same provision over St. John the Evangelist's and the Innocents' Day—the two days immediately succeeding St. Stephen's—still as though the use of the two Collects on the same Sunday is not, *in general*, contemplated by the Church.

And this seems to be the place for another minute question touching the Collects. The Collect for Advent Sunday, says the Rubric, "is to be repeated every day, *with the other Collects* in Advent." Is it then to be read before, or after, the Collect for the day? I think after, for—

1st. In the similar case of the Collect for the Nativity, the Rubric, which *follows* the Collect for St. Stephen's Day, says, "Then shall follow the Collect for the Nativity, which shall be said continually until New Year's Eve." The Collect, therefore, for Christmas Day is to *follow* the Collect for St. Stephen's Day. By parity of reasoning, it is to follow the Collects for the other Saints' days, which

fall between St. Stephen's Day and New Year's Eve; *i.e.* for St. John the Evangelist's Day and Innocents' Day.

Here therefore we have got three cases where the order is regulated by the Church, and so regulated, that the Collect for the day shall have the precedence over the Collect which is to be repeated with it.

2nd. When we proceed to the case of Ash Wednesday—which is the next—the Rubric is still more determined, and still makes for the same order. “This Collect is to be read every day in Lent after the Collect appointed for the day.”

So that, from these several particulars, it would appear that the Collect for Advent Sunday ought to *follow* the Collect for the other Sundays in Advent.

Moreover, it seems natural that the prayer appropriate to the day should have the precedence over that which is merely supplemental to it.

IV. This same Rubric proceeds to prescribe the position in which the Minister is to read the Lessons. “He is to stand, and *turn himself*, as he may best be heard of all such as are present.”

It is contended therefore, that, thus far, he must have been offering up the prayers with his face to the (east, or) chancel, since he has now “to turn himself,” in order to be better heard of the congregation. And, accordingly, we are actually told by Bishop Sparrow, in his “Rationale of the Book of Common Prayer,” that it was the ancient custom of the Church of England, for the Minister, in those parts of the office which were directed to the people—as in the Absolution and the Commandments—to turn towards the body of the church; in those parts addressed more immediately to God, to turn from the people and towards the east, or chancel; and that, in his time, there were parish churches remaining which had the desk for the Bible looking towards the body of the church, and another for the Prayer Book, looking towards the east, or chancel.

And in the frontispiece to the original edition of this work, is represented the interior of a church, where the Minister is kneeling at a low desk, with his face to the east, or chancel, repeating the Litany, and giving utterance to the words—"Spare thy people, O Lord!" the congregation being on their knees on the floor behind him. But the same passage in Bishop Sparrow which informs us of the custom having once been such in the Church of England, seems to imply that it had ceased to be so in his time.¹ So that this Rubric, which is as early as the first Prayer Book of King Edward the Sixth, was becoming antiquated even in the latter part of the seventeenth century. Nor are we to wonder at this, since we find Archbishop Grindal, in his Injunctions, repeatedly enjoining the Minister "to stand with his face towards the people when he read the Morning and Evening Prayer; requiring a low pulpit to be set up for him in the body of the church, if the church be large, but allowing him to occupy his accustomed stall in the choir, if the church be small; but still, in this latter case, insisting upon his having a desk, or lettern, which admitted of his turning his face towards the people."

So early was the practical inference deducible from the words of the Rubric discountenanced by individual authority (whether in strict law or not)! Though it may be still argued, that these frequent injunctions of the Archbishop might seem to show that it was a common practice in his time for the Minister *not* to turn to the congregation in prayer, since, otherwise, there would have been no need of these monitions.²

My argument here has gone upon the supposition that the term "of late," used by Bishop Sparrow ("in many

¹ "And for that purpose, in many parish churches *of late*, the reading-pew had one desk for the Bible, looking towards the people in the body of the church, another for the Prayer Book, looking towards the east, or upper end of the church."—P. 35, Oxford Edit.

² Archbishop Grindal's Remains. Parker Soc. ed. pp. 132-155.

parishes, *of late*, the reading-pew had one desk for the Bible, looking towards the people, to the body of the church; another for the Prayer Book, looking towards the east") intimates that some instances of the old practice still survived. If however by "of late" he meant, as Mr. Robertson supposes, "during Laud's primacy," still we should come to the same conclusion, that, at the moment Bishop Sparrow was writing, the practice was not common, though Laud had endeavoured to restore it. Whilst, therefore, the revival of the old relative position of the priest and people in the act of public worship (which alone would restore this Rubric to its original meaning) is now perhaps hopeless, or even undesirable—experience, probably, having discovered its inconvenience, and substituted the present custom—we should, once more, not be bitter against a brother in the ministry who may have attempted it (and of such attempts one has heard), still perceiving that he has something to say in his own behalf; that he is not acting in wantonness, but is only abiding by the Rubric—from which we are contented to have been drifted by time and circumstance—and that, in him, the severe or superstitious ritualist is not to be hunted down as a would-be Romish priest; but rather that he should have his good sense appealed to, which must tell him, that, after all, "the body is more than (the) raiment," and that it is far better for the people to hear and understand the Prayers—though the Minister does look them in the face—than to be at a loss in their devotions, though the attitudes be all undeniable. For that some difficulty on the score of hearing did present itself, even to the authors of the Rubric, is manifest, from the very reason assigned for the Minister *turning* himself before he reads the Lessons. And this difficulty would have appeared to them only the more real, if they could have foreseen the vast buildings our churches were, in so many instances, to become, as the population multiplied so much faster than the will grew

to build and endow houses of prayer for their reception.

Thus much for the Rubrics for the Morning Service.

V. The Service of "the Evening Prayer" does not, I think, present much occasion for remark, except with respect to the Sermon.

Now it is clear that our Service contemplates no afternoon Sermon. There is not a word about it in the Rubric; no provision of the kind being made, except as a part of the Communion Service in the Morning; when after the Nicene Creed, a "Sermon or Homily" is to follow; in old times, explanatory of the Epistle, or Gospel, or both; a circumstance which accounts for none being prescribed for the Evening Service, the Epistle and Gospel not entering into that Service; so far from considering the House of God a House of Preaching, rather than a House of Prayer, is our Church in her pure constitution.

But she does not, hereby, intend to uphold the lazy Minister, in furnishing no instruction whatever to the people in the afternoon. On the contrary, in the Rubric at the end of the Catechism, she requires that "the Curate of every parish, shall *diligently*, upon Sundays and Holy-days, after the Second Lesson at Evening Prayer, openly in the Church instruct and examine so many children of his parish sent unto him as he shall think convenient, in some part of the *Catechism*."

It is not within my plan, to trace the practice of *catechising* from the earliest times of all;—from the time when Jesus was found "in the Temple, sitting in the midst of the doctors, both hearing them, and asking them questions;"—or when St. Paul, in the upper chamber at Troas, was—not perhaps "long preaching," as our version has it (Acts xx. 9)—but (*διαλεγόμενον ἐπὶ πλείον*) conversing, holding a long dialogue, with the members of the Church of Troas;—or when a Father of the Church would compose a Treatise "De Catechizandis Rudibus" (Augustine). I

have only to enforce the Rubric, by remarking, that the term “diligently,” in that Rubric, shows more to be expected from the Minister, than simply to put the formal questions of the Church Catechism, and receive the answers:—that the “Institution of a Christian Man,” and the “Necessary Doctrine and Erudition of a Christian Man,”—documents put forth successively, by authority, at the period of the Reformation, for the instruction of an ignorant population, both go upon the principle of *explaining* the Creed, the Lord’s Prayer, the Ten Commandments, and the Sacraments:—that Cranmer’s Catechism, subsequently published, still goes on the same plan:—that Archbishop Whitgift, in 1591,¹ suggests to the Bishops of his province, that “this mischief (that the youth, being as it were, the *frie* and *seminarie* of the Commonwealth, are not trained up in the chief and necessary *principles* of the Christian religion), might well” in his opinion, “be redressed, by *catechising* and instructing in churches the youth of both sexes, on the Sabbath-days, in the afternoon:”—that King James proposes to Archbishop Abbot, in 1622, that “no parson, &c., shall preach any Sermon hereafter in the afternoon, but upon the Catechism, or some text taken out of the Creed, Ten Commandments, or Lord’s Prayer; and that those preachers be most encouraged and approved of who spend the afternoon’s exercise in the examining of children in their Catechism, and in expounding of the several points and heads of it:”—that the effect of the abandonment of this practice, for long Sermons, in the days of the Puritans, seems soon to have discovered itself; for we find Mr. Evelyn saying, “on Sunday afternoon, I frequently stayed at home to catechise and instruct my family: those exercises universally ceasing in parish churches; so as people had no

¹ This and subsequent documents are given in “Documents and Authorities on public Catechising,” by the Rev. J. Ley, M.A. London, 1840.

principles, and grew very ignorant of even the common points of Christianity; all devotion being now placed in hearing Sermons and Discourses, of speculative and notional things."¹ And though the catechising in the school, and then producing the children, thus instructed, from time to time in the face of the congregation, to show to the congregation that the instruction of the school was not fruitless, and to teach the congregation, too, simple truths, through the children themselves (in the manner I proposed in a former Lecture)—though this practice, I say, would seem to come strictly up to the intentions of the Rubric—yet where Sermons there are in the afternoon nevertheless (as it may be now necessary there should be, even where the other custom has its turn too), the spirit of the Rubric seems to require that they, at least (whatever may be the subjects of the Morning Sermons, of which however, as I have said, the Epistle and Gospel were probably expected to furnish the leading topic), that they, at least, should be, as a general rule, on the Creed, the Lord's Prayer, the Ten Commandments, and the Sacraments, (a most ample field, none can deny), and be primarily framed to lay open, in a plain, perspicuous, and elementary manner, these fundamentals of the faith, as held by our own Church, to an audience, a great part of which, but for such Lectures, would never hear of them, or at least, never appropriate them as they ought. And the lack of this wholesome discipline of the mind, and teaching upon a *specific system*, it is, which leaves our population a prey to every plausible form of dissent which presents itself to them; for they have no principles to part from with regret, since none were ever impressed on them.

VI. I have now gone through the Rubrics for the Morning and Evening Services. I proceed to the office for the *Holy Communion*.

And here the Rubric is express against a practice, not

¹ Quarterly Review, No. cxlii. p. 336.

uncommon, that of reading this Service, when there is no Communion, from the desk. This, I say, is a clear infraction of the Rubric, which directs that "the priest is to stand at the north side of the table, and say," &c.

VII. This Rubric, however, in the continuation of it, presents a subject for speculation. "The priest standing at the north side of the table, shall say the Lord's Prayer, with the Collect following, the people kneeling."

Are the people to repeat the prayer, on this occasion, after him? The custom is *not* to do so, in spite of the general injunction contained in the Rubric, prefixed to the Lord's Prayer where it first occurs, that they are to repeat it after the priest "wheresoever it is used in Divine Service." I think the custom of abstaining from doing so in this particular instance may be right, the theory being this (I propose it merely for your consideration): In primitive times the Lord's Prayer seems, probably, to have been regarded as a portion of the prayer of consecration of the elements; and, for this reason, in the early Liturgies, always has a position *before* the Communion; "Give us this day our *daily bread*," considered to have a reference to the Eucharist, about to be celebrated. Accordingly, under that view of it, it was the business of the priest, and not of the people, to say the prayer; the people having no share in the act of consecration. And this would account for the usage which Mr. Robertson tells us now obtains in Westminster Abbey, that not only the priest alone says the prayer, but that the people do not even accompany him in the *Amen*.

On the other hand, the Rubric before the Lord's Prayer, where that prayer *follows* the Communion, runs, "then shall the priest say the Lord's Prayer, the people repeating after him every petition;" because here that prayer has no longer the character of a prayer of consecration, but of general petition, to be joined in by all. And the same consideration perhaps would be the key to having the

prayer, in the first position, without the Doxology; in the second, with it, as it stands in our Service.

VIII. Consequent upon the Rubric fixing the position of the priest at the administration of the Holy Communion, is another Rubric which has given occasion to debate. Before rehearsing the Ten Commandments, the priest is directed to "turn to the people," *i. e.* still to stand at the north side of the table, but with his face to the congregation, and no longer to the south. But, the commandments delivered, the Rubric says, "then shall follow one of these two Collects for the King, *the priest standing as before.*" The question, therefore, is, whether by the expression "the priest standing as before," is meant his continuing in his last position of all,—his face to the congregation,—or his reverting to his penultimate position, his face to the south. There is little doubt but that the latter was intended. He was to stand as he was "standing before" when he was uttering prayers to God, which he was about to do again; the rehearsing the Commandments having, for the time, interrupted his posture of devotion, and turned him from the altar to the people.

In this position then to which he has reverted, namely, standing on the north side of the holy table, and looking to the south, he reads the Collect for the king and the Collect for the day. "And immediately after the Collect," continues the Rubric, "the priest shall read the Epistle." . . . "Then shall he read the Gospel." "And the Gospel ended, shall be sung or said the Creed."

But with regard to the position in which these last three portions of the Service are to be celebrated, the Rubric is altogether silent. I am disposed however to think, that here, as in some other instances, no explicit directions are given, because it was taken for granted that *immemorial usage* would supply the want of them; and not that it was intended that the Epistle and Gospel should be read in the same position as the previous Collects, *i. e.* the

Minister looking to the south ; but that here—as elsewhere, when the people are addressed—the Minister was to turn to the people ; as in like manner, when *God* was addressed, he was to turn to the altar, though, in the Reformed Church, from the north side of it.

For, certainly, in the *old* Service of England, the Epistle and Gospel were read after the aforesaid manner.

“Subdiaconus per *medium chori*, ad legendam *Epistolam*, in *pulpitum accedat*,” is the use of Salisbury.

“Deinde legatur *Epistola*, super lectrinum a subdiacono ad *gradum chori*,” is the use of Hereford.

The directions for reading the *Gospel* are similar ; the “*pulpitum*” and “*gradus chori*” sufficiently marking that the Epistle and Gospel were addressed to the *people*, whose convenience was consulted in the position of the reader. And accordingly, this tradition has come down to our own times ; it being the almost universal practice now, though no Rubric directs it, for the Minister to turn to the people when reading these portions of the Service.

The absence of Rubric with respect to the position in which the *Nicene Creed* is to be read, is no less remarkable ; and here again, I apprehend, *custom* was thought to be rule enough—“*mos pro lege*.” In the use of Hereford, the following Rubric occurs immediately after the Creed : “*Quo finito, vertat se sacerdos ad populum et dicat* ;”¹ which shows that, when reciting the Creed, his face was not towards the people. The same time-hallowed usage obtains, also, with respect to the Apostles’ Creed ; for in the recital of that again, no authority is found in the Rubric for turning to the east.

IX. The Rubric which immediately follows the *Nicene Creed* is this : “Then the Curate shall declare unto the people what Holy-days or Fasting-days are in the week following to be observed. And then also (if occasion be) *shall notice be given of the Communion*.” Yet another Rubric, later in

¹ Maskell, p. 20.

the Service—one immediately before the exhortation—runs thus: “When the Minister giveth warning for the celebration of the Holy Communion (which he shall always do upon the Sunday or some Holy-day immediately preceding), after the *sermon or homily* ended, he shall read this Exhortation following.”

Accordingly, it has been objected, that whilst one Rubric directs the notice of the Communion to be given immediately after the Creed, another directs it to be given immediately after the sermon.

I think however it will be found, as I observed in the beginning of this Lecture, that the inconsistency is here *seeming*, rather than *real*. It may be reconciled thus: a mere *notice* was to be given after the Creed, just as a notice of a holy-day to be kept would be then given; but after the sermon, the *Exhortation* was to be read, as consequent upon this notice. And to such a conclusion we are led by the Rubric after the Creed, in the Prayer Book of 1549, which directs that the sermon or homily shall follow, “wherein, if the people be not exhorted to the *worthy receiving of the Holy Sacrament* . . . then shall the Curate give this Exhortation”—not otherwise. Wheatley solves the difficulty in the same way as I do,¹ though without developing the cause of it.

The confusion, it may be added, seems to have been increased by the modern printing of the Rubric before the Exhortation, where the word “After” stands with a small (a) instead of a capital (A), as in the true copy, marking that word to be the beginning of a sentence, not to be in the middle of it; as thus: “When the Minister giveth warning for the celebration of the Holy Communion; After the Sermon he shall read this Exhortation;” and not thus: “When the Minister giveth warning for the celebration of the Holy Communion, after the Sermon, he shall read,” &c.

¹ Page 282.

I have entered into this question, rather with a view to relieve the present Rubrics of inconsistency, than to suggest any practical change in the present custom—except that of not mutilating the Exhortation by reading only a few of the first sentences instead of the whole, which seems to be doubly objectionable where the sermon itself is not on the subject of the Holy Communion.

X. “Then shall follow the Sermon, or one of the Homilies,” continues the Rubric, without any direction for *previous* prayer; though the 55th Canon supplies “a form of prayer, to be used by all preachers before their Sermons.”

But how far the Act of Uniformity—which requires the Minister “to use the Service in such *order and form* as is mentioned in the Book of Common Prayer” (where it is certain there is no allusion to this Canon)—overrules the Canon itself; or how far a King’s Letter, in George the First’s time, enjoining through the Bishops upon the clergy the strict use of the Canon, overrules the Act of Uniformity; or how far the compilers of the Canon itself contemplated its general use, adopting, as they do, in it the language, “before *all* Sermons, Lectures, and Homilies, the Preachers and Ministers shall move the people to join with them in prayer in *this form* or to *this effect*, as briefly as they consistently can” (the latter phrase seeming to leave some latitude), I shall not undertake to determine, but confine myself simply to a short explanation of the nature of the canonical form itself; the rather, because we hear it from the University pulpit every Sunday, and perhaps may not have duly considered its peculiar character.

It is a form, therefore, originally intended, in a great measure, to secure the *loyalty* of the Preacher, wherein he *bids* the people to join with him in such and such petitions therein named—that for the King, as supreme governor of all causes, ecclesiastical and temporal, a prominent one—and which form is *always to be concluded with the Lord’s*

Prayer. Thus the Lord's Prayer, you will observe, from its comprehensive nature, is supposed to include all the objects previously specified in the bidding, agreeably to the view taken of that prayer from the very earliest times; Tertullian, who writes a popular Treatise upon it, considering it pregnant with all manner of petitions: "Ut re verâ, in oratione," says he, "breviarium totius Evangelii comprehendatur."¹ And accordingly, Latimer, in one of his sermons, having opened his discourse, bids the prayers of the people thus—"I pray you all to pray with me unto God, saying ever the same Prayer which Christ himself did institute, *wherein we shall pray*" (note these words) "for our Sovereign Lord the King, Chief and Supreme Head of the Church of England," &c.; and then, at the conclusion he adds, "For these graces, and what else His wisdom knoweth most useful for us, let us pray, as we are taught, saying, Our Father," &c.² And indeed, it is upon the same principle of the comprehensive nature of the Lord's Prayer that our Church elsewhere explains it in her Catechism, in reply to the question—"What desirest thou of God in this Prayer?"

I apprehend, therefore, that they are mistaken who consider this "bidding" to prayer as a prayer in itself, and who assume the posture of prayer, accordingly, during the reading of it. So long they are listeners merely, and not suppliant—listeners to an invitation to pray, and to the nature of the prayer in which it is proposed to them to join—not worshippers, till the prayer itself (which is the Lord's Prayer) begins, and in which they are to join.

XI. After the sermon, the priest, if he strictly complies with the Rubric, "returns to the Lord's Table," says "one or more of the sentences of the Offertory;" and certainly the Prayer for the Church Militant; and then, if there be

¹ De Oratione, § 1.

² Sharp, 210.

no Communion, dismisses the people with a Collect and the blessing.

XII. But if there be a Communion, after the sentences of the Offertory¹ have been said, and the deacons, churchwardens, or other fit persons, shall have reverently brought to the priest, in a decent basin, the alms and other devotions of the people, he is instructed "humbly to present and place it upon the Holy Table;" and it is further added, "he shall *then* place upon the table so much bread and wine as he shall think sufficient. After which done, he shall say, Let us pray for the whole state of Christ's Church militant here on' earth." In this prayer occurs, almost immediately, the clause—"We humbly beseech Thee most mercifully to accept our alms and *oblations*, and to receive these our prayers."

Now a question has been raised upon the meaning of the word "*oblations*"—a question that perhaps never would have been raised, had the Rubric, in times past, been strictly observed, which is another instance of the important consequences which may possibly follow from a neglect of the Ritual. For if, instead of allowing the clerk, or whoever it may be, to set the bread and wine on the table before the Service begins (which is become the common custom), the priest had read the sentences of the Offertory first, and having humbly presented the alms and other devotions reverently brought to him, and placed them upon the Holy Table, had "*then*," at that precise moment (as the Ritual specifies), placed on the Holy Table—himself, with his own hands—the bread and wine also; and, after that, had forthwith proceeded "humbly to beseech God most mercifully to accept the alms and oblations," the very sequence of the prayer upon the act would have been

¹ The Offertory is not considered by Bishop Sparrow to include the Prayer for the Church Militant. "Next to the *Offertory*, is that excellent prayer for the *Church Militant*."—*Rationale*, p. 210, Oxford ed.

enough to identify the bread and wine, in some sort, with the *oblations*. For though it may be said that the term “oblations” would apply equally well to “the *other devotions*” of the people which were to be presented together with the “*alms*,” yet even this could not be to the *exclusion* of the bread and wine, which has been placed on the table *with* them—the latter act designedly simultaneous with the former, as enforced by the word “*then*.” And, moreover, it was originally out of these “other devotions” of the people that the elements themselves were taken, bread and wine having formed a part of their usual offerings.¹

But the ground is narrowed yet more by the history of this clause in the Rubric, as compared with the history of the corresponding clause in the *Prayer*. For the Rubric here, as it stood before the last revision, said nothing whatever about the priest “*then*” placing upon the table the bread and wine. And, corresponding with this Rubric, the prayer then said nothing about “*oblations*,” but merely besought God to accept the “*alms*.” But at the last review of the Prayer Book, the Rubric concerning placing the bread and wine *then* on the table was added—or, rather, was *restored* from the first Prayer Book of King Edward the Sixth—and, tallying with this, there was added to the prayer the term “oblations”—the latter clearly understood to be the counterpart of the former. Or, in other words, we heard nothing of “oblations” in the prayer till we again heard of “bread and wine” in the Rubric—an argument which seems nearly conclusive; not to speak of this view of the elements being in accordance with that of the Primitive Church with respect to them, as discovered in the Fathers and Liturgies.² Here then we see a question of very considerable importance with regard to the character of the Eucharist as entertained by our Church,

¹ See Canon Apostol. 2, and notes.

² See, *e. g.*, Justin M. Dial. § 41; Irenæus, b. iv. c. 18, § 1-4.

deeply affected by the result of an investigation of the Rubric.

XIII. We now come to the Rubric before consecration of the elements. "When the priest, *standing before the Table*, hath so ordered the bread and wine, that he may with the more readiness and decency break the bread *before the people*, and take the cup into his hands, he shall say the Prayer of Consecration."

This Rubric, again, has ministered cause of debate. "The priest *standing before the Table*," you will take notice, is a different phrase from "standing at the *north side* of the Table," and implies a different thing; viz. that he shall stand in front of the table, with his back to the people, till he has "*ordered*" the elements, and prepared them for the rite, interposing his person between the congregation and the table till whatever is merely *mechanical* in the act shall have been completed, the Church not wishing to make that meaner part of the Service a spectacle. This done, he returns to the north side, and breaks the bread, and takes the cup, "*before the people*," *i. e.* in their sight—the Church not wishing to make the manner of consecration, as the Romish priest does, a mystery. Thus the former position was merely taken up in order to the subsequent act, that the priest "*may*, with the more readiness and decency, break the bread." So that they mistake this Rubric altogether, I apprehend, and violate both its letter and spirit, who *consecrate* the elements with their backs to the people, after the manner of the Church of Rome. All that they have to do in that position is, to *order* the elements, so that they *may*, afterwards, break the bread and take the cup with more decency.

XIV. I should scarcely have thought it necessary to draw your attention to the Rubric which precedes the delivery of the elements to the communicant, running thus:—"And when he delivereth the bread to *any one*, he shall say,"—which Rubric, as well as the address itself, to which

it relates, "the Body of our Lord Jesus Christ, which was given for *thee*, preserve thy body and soul," &c., by the use of the singular (for both use it), might have been supposed to leave no doubt that the priest is to give the bread and the cup to each individual communicant *separately*, and to make his appeal to him *separately*; and that when the contrary practice, of dealing with the communicants by sections at a time, obtains, it is done *confessedly* in violation of the directions of the Church, and on the mere plea of necessity, by reason of overwhelming numbers;—I should scarcely, I say, have thought it necessary to draw your attention to this Rubric, had I not reason to believe, that the latter custom (that of dealing with the communicants by sections) prevails to some extent; and often, it is to be suspected, not merely of necessity (though that excuse may be alleged), but upon a deeper principle. I shall not, therefore, think it waste of time to investigate the question a little further; and in so doing, I shall make liberal use of a very satisfactory paper on this subject, written by J. C. Crosthwaite, which appeared in the "British Magazine" for September, 1839.

Now the Rubric of the first Prayer Book of King Edward the Sixth, that of 1549, is clear upon this point. "When he" (the priest) "delivereth the Sacrament of the Body of Christ, he shall say to *every one* these words." "The Body of our Lord Jesus Christ, which was given for *thee*, preserve thy body and soul unto everlasting life." And again: "The Minister, delivering the Sacrament of the Blood, and giving *every one* to drink once, and no more, shall say, 'The Blood of our Lord Jesus Christ, which was shed for *thee*, preserve *thy* body and soul unto everlasting life.'"

Meanwhile the practice of Calvin, and other foreign reformers of his school, appears to have been different; and, as there can be no doubt that this class of divines did exercise some influence on the second edition of the

Prayer Book (however the degree of that influence may be matter of argument), so in nothing is it more perceptible than in the Communion Service; and accordingly both the words with which the elements were administered, and the Rubric which directs the administration, were altered. The latter now running, "And when he" (the priest) "delivereth the Bread, he shall say." "And the Minister that delivereth the Cup shall say;" the expression "*to every one*" being omitted. This omission however, in the Rubric, does not seem to have produced any change in the actual practice of the clergy *at large*, the custom of addressing the form to every one, individually, having had possession of the country, no doubt, time out of mind; for Hooker still notices the objection of the Puritans, that "we do not use, in a generality, once for all, to say to communicants, 'Take, eat, and drink;' but unto every particular person, 'eat thou, drink thou,' which is according to the Popish manner, and not the form that the Saviour did use." And to this objection he replies (a reply well worthy of our regard), "That seeing God by Sacraments doth apply in *particular*, unto *every man's* person, the grace that Himself hath provided for the *benefit of all mankind*, there is no cause why, in administering the Sacraments, we should forbear to express that in our forms of speech, which He, by His Word and Gospel, teacheth all to believe. In the one Sacrament, '*I baptize thee,*' displeaseth them not. If '*eat thou,*' in the other, offend them, their fancies are no rules for Churches to follow." "So the reason taken from the use of Sacraments, in that they are instruments of grace *unto every particular man*, may with good congruity lead the Church to frame, accordingly, her words in administration of Sacraments, because they easily admit this form."¹

¹ Eccles. Pol. b. v. c. 68, § 1, 2.

Still the new Rubric seems to have opened a door to abuse, of which the Calvinist party availed themselves, and of which the inconvenience began to be felt. For it is, probably, to such irregularity that the 21st of the Canons of 1603 looks, when it enjoins, "Likewise the Minister shall deliver both the Bread and the Wine to every communicant *separately*:" whilst Bishop Montague, in one of his Articles of Visitation in 1638, still more to our purpose, inquires, "doth he deliver Bread and Cup, severally to each communicant, and not in gross to all, or some part; using the words, 'The Body of our Lord Jesus Christ, which was given for *thee*—the Blood of our Lord Jesus Christ, which was shed for *thee*?'—at pronounciation of which words, directed unto them, each several communicant was wont, in the Primitive Church, to say, 'Amen,' as professing his consent unto, and approbation of the truth thereof: which words cannot be used, being spoken *not severally but in gross to many at a time.*"

Thus, even as matters then stood, the communicating of several at a time was considered a violation of the law; for the form of words which the Minister was still enjoined to use, ran in the *singular*,—"Christ died for *thee*;" "feed on Him in *thy* heart;" "Christ's Blood was shed for *thee*;" (however the term "to every one" had been suppressed in the Rubric,) and it was clear that these words could not be used, when the address was directed to more than one, in the *plural*.

And the Puritans felt that it was so; for at the Savoy Conference, in 1661, they made a formal complaint of it, and stated it as one of their grievances which wanted removal; demanding that "the Minister be not required to deliver the Bread and Wine into every particular communicant's hand, and to repeat the words to each one in the singular number; but that it may suffice to speak them to divers jointly, according to our Saviour's exam-

ple.”¹ To which the Bishops, so far from consenting, made answer, “It is *most requisite* that the Minister deliver the Bread and Wine into every particular communicant’s hand, and repeat the words in the singular number, forso much as it is the propriety of sacraments to make particular designation to each believer; and it is our visible profession that by the grace of God, *Christ tasted death for every man.*”² In the last words, glancing, no doubt, at the real gravamen of the question; the point which made the practice of the Church so unacceptable to the Calvinistic party, the universal extent of Christ’s Redemption; and one of those bones of contention, to which the Preface to the Prayer Book alludes, when it says that certain alterations proposed in it had been rejected, not merely as frivolous and vain, but as of dangerous consequence, and striking at some established doctrine of the Church of England, or indeed the whole Catholic Church.

Thus reprobated was the innovation by Sheldon, Cosin, Morley, Sanderson, Walton, Gunning, Pearson, Sparrow; for they, amongst others, were appointed to conduct this conference. Nor was that all. So far from conceding the point to the Puritans, they actually altered the Rubric once more, to make it even more stringent than at first. For it was now, in the Prayer Book of 1662, changed to the following:—“And when he delivereth the Bread to *any one*, he shall say,” &c. “And the Minister that delivereth the Cup to *any one* shall say,” &c.

The only provision for the abridgment of the Service which is recognised by the Church, is the collocation of the communicants—they are to be “*conveniently placed* for the receiving of the Holy Sacrament”—and the delivering the elements to the Bishops, Priests, and Deacons, if any be present, before the rest of the communicants, in

¹ Cardwell’s Conferences, p. 321.

² *Ib.* 354.

order that they (as the parallel Rubric of preceding editions of the Prayer Book expresses it) "may help the chief Minister."

We have here another instance of the great *principles* occasionally involved in the observance or neglect of these Rubrics; the one we are now considering (*i.e.* the injunction to administer the bread and wine to each communicant separately) tending very strongly to affirm the anti-Calvinistic spirit of the Church of England.

XV. "When all have communicated," says the next Rubric to which I shall advert, "the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated elements, *covering the same with a fair linen cloth.*"

This, you will observe, is the first mention that is made of covering the elements with a cloth, or "corporal," as it was called. So that the practice of thus veiling them, when *originally* placed upon the Table, though, as it should seem, obtaining in the early Greek Ritual,¹ is unauthorized by our own, which would appear to consider them as common bread and common wine (however oblations to God) till after consecration, and therefore as not to be treated with any mysterious reverence; but, *after consecration*, to be no longer common bread, οὐ κοινὸς ἄρτος; and no longer a common cup, οὐ κοινὸν ποτήριον (Justin Martyr);² and now therefore to be screened from the gaze of the congregation. So much doctrine is there contained in these Rubrics when duly studied and applied!

XVI. The last Rubric in the Communion Service which I shall notice is this—"Upon the Sundays and other holy-days (*if there be no communion*) shall be said," &c.

From this it certainly appears that in parish churches at least (for the case is different in cathedrals, collegiate churches, and colleges), but in parish churches it is not

¹ See Liturgy of St. Chrysostom. Neale's Tetralogia Liturgica, pp. 63, 64.

² 1 Apol. § 66.

now contemplated that there will be a holy communion *every Sunday*. What then is the view of the Church with respect to the frequency of communion?

It must be confessed that there has been a declension in her zeal in this particular. The first Prayer Book of King Edward the Sixth looked for "daily communion" in cathedrals; and in parish churches for Communion on Sundays and holy-days;¹ the priest being ordered earnestly to exhort his parishioners to be more diligent in attendance, if he saw them negligent to come on those days. Herein the practice of the Primitive Church being followed, which appears to have considered the Holy Communion as the great feature of public worship—the centre about which it all revolved. And with respect to *numbers*, the rule then was, that the priest was to "forbear to celebrate the Communion, except he had *some* that would communicate with him;" respect being here had to private masses, which had so greatly prevailed in the Church of Rome.

The second Prayer Book of King Edward relaxed largely. *Daily* Communion was dropped, even in cathedrals, and *weekly* Communion substituted for it;² and on holy-days there might or might not be a Communion;³ whilst with respect to *numbers*, there was to be no Communion "except there were a *good number* to communicate with the priest;" "some" no longer sufficing, as before. The declension proceeded; and accordingly our Church at present contents herself with requiring, in *one Rubric*, that on Sundays and holy-days, although there be no Communion, the

¹ "In Cathedral Churches, or other places where there is *daily* Communion." "And if upon the *Sunday* or *Holy-day* the People be negligent to come to the Communion, then shall the priest earnestly exhort his Parishioners."—Rubric before the exhortation.

² "And in *Cathedral* and *Collegiate* Churches, where be many priests and deacons, they shall all receive the Communion with the Minister *every Sunday* at the least, except they have a reasonable cause to the contrary."

³ "Upon the Holy-days, if there be no Communion," &c.

Service be read to the end of the prayer for the Church Militant; as though to show that the priest, for his part, is ready to administer on those days, if the people are ready to receive:—in *another Rubric*,¹ with positively enjoining, that in “cathedral and collegiate churches and colleges, where there are many priests and deacons, they shall all receive the Communion with the priest every Sunday at the least, except they have a reasonable cause to the contrary:” and in another, with proclaiming that “every parishioner shall communicate at the least three times in the year, of which Easter to be one;” whilst it supports this last Rubric by a Canon (the 21st)—its counterpart—“that in every parish church and chapel the Holy Communion shall be ministered . . . so often, and at such times, as *every parishioner* may communicate, at the least, *thrice* in the year, whereof the feast of Easter to be one.”

But this last injunction, it will be perceived, is a very different thing from saying, that the *priest of a parish church* is to administer the Holy Communion at least *thrice* in the year, though the words are often construed in that sense. For it is clear, that if it is to be administered so often as to give *every parishioner* an opportunity of receiving *thrice*, the priest must himself perform the rite very much more frequently than *thrice*, or many necessary engagements, and many necessary impediments, will beset some or other members of a family on occasions so few in number, and thus frustrate the Canon.

XVII. We next come to the Office for the *Public Baptism* of Infants; in which several of the Rubrics will supply subjects for remark.

The first Rubric runs thus: “The People are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other holy-days, when the most number of people come together; as well for that the Congregation there present may testify the

¹ These Rubrics are at the end of the Communion Office.

receiving of them that be newly baptized into the number of Christ's Church; as also, because in the Baptism of Infants, every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar tongue. Nevertheless, (*if necessity so require,*) *Children may be baptized upon any other day."*

It is not to show the propriety of administering Baptism in the church, in the face of the congregation, that I adduce this Rubric; for on that point it is clear; (as a subsequent one is equally clear upon the time when it is to be done; viz. after the Second Lesson of Morning or Evening Prayer;) but it is to offer a word of explanation on the last clause of it; on which Ritualists are not altogether agreed: "*Nevertheless, if necessity so require, children may be baptized any other day.*" Now the key to this qualification is found, I think, in the primary injunction with respect to Morning and Evening Service; that it shall be *daily*: and this is one of those cases in the Rubric, to which I alluded, when I said, such Ordinances of the Church must be borne in mind in explanation of other passages in the Ritual. The people are to be admonished to bring their children to church for Baptism, more especially on Sundays and holy-days, because on these days the congregation of witnesses would be the greatest; not to speak of the superior sanctity of those days. Still, "if necessity require," &c.—not a necessity proceeding from "such present exigence," (that is the term,) as calls for instant administration of the Rite, since that case is provided for by Private Baptism; which is not the thing here contemplated; but a necessity, such as would amount to a great inconvenience in the delay of the administration till the ensuing Sunday or holy-day, the forfeiture, *e. g.*, of the presence of desirable sponsors, or the like, who might only be able to attend on the day proposed. In case of such necessity, then, Baptism may be administered on any other day. Not indeed to be encouraged on

such day, by reason of the number of witnesses being so much less than on Sundays or holy-days ; but, nevertheless, not to be altogether denied under the circumstances ; seeing that whatever may be the day, a public Service there is ; the church open, some worshippers, no doubt, within its walls ; and so, all the *essentials* at least for the due administration of the public form forthcoming. Or the necessity here spoken of might refer to general delicate health of the infant, which, whilst it did not amount to “ present exigence,” or justify application for Private Baptism, made it expedient that the sacrament should not be delayed beyond the earliest opportunity. And there can be no doubt that the want of a provision of this kind for the Public Baptism of sickly, rather than sick Infants, by reason of daily prayers having been discontinued, and the churches shut on the week-days, has caused the abuse of Private Baptism to proceed to the extent it has done, to the great prejudice of the solemnity of the Rite in the eyes of the people. Another instance of the manner in which our ecclesiastical ordinances lock into one another ; and of the general derangement occasioned by the breach of any one.

The Rubric continues : “ And note, that there shall be for every Male-child to be baptized, two Godfathers and one Godmother, and for every Female, one Godfather and two Godmothers.”

I think this a good opportunity of offering a suggestion with respect to a practical difficulty, which you will find often presenting itself in the administration of this Rite ; the desire the *Parents* have to stand as Godfathers and Godmothers for their own Children, as the persons most deeply interested in them ;—a desire augmented by the reluctance which other, indifferent persons, manifest to take that office on themselves.

The *Rubric*, you will observe, does not forbid this arrangement ; the obstacle lies in the Canon, (the 29th,) which runs

thus : “ *Fathers* not to be Godfathers in Baptism.” “ No *Parent* shall be urged to be present, nor be admitted to answer as *Godfather* for his own child.” The restriction both in the heading and in the substance of the Canon, confines to the *Father*. Even the wider term “ *Parent*,” made to respond to the term *Godfather* in the conclusion of the sentence ;—the *Godmother* studiously omitted.

The rationale of this might lie in the supposition that the *Mother* might not yet be sufficiently recovered from childbirth to appear in the church ; since, by another Rubric, (that prefixed to the Office for the Ministration of Private Baptism,) “ the Curates of every Parish ” are directed to “ admonish the people, that they defer not the Baptism of their children longer than the first or second Sunday next after their birth.” This however I am not bound to know to be the reason for the distinction ; it certainly is not so of necessity ; for, after all, the Curates are only to *admonish* the people to do so, not to *insist* on it ; and the *Mother* *may* be sufficiently recovered, and often is, to be present herself at the christening of the child, even before the second Sunday : whilst in fact, and as the Rite is actually administered, the *Mother* is really very seldom absent.

Well then, the Law, which is supposed to compel the Minister to reject *both* Parents from being Sponsors for their children, and which depends not on the *Rubric*, but on a *Canon*, by the wording of that very Canon, if taken to the letter, confines itself to the case of the *Father*, and leaves the Minister at liberty to accept the *Mother* as Sponsor. And as the spirit of the interpretation of Law is to make it answerable (especially where it is restrictive or penal,) for nothing more than it expressly and literally enjoins, it would seem that the Minister, when driven to extremities from the difficulty of procuring Sponsors, inasmuch that there is a danger that the child will not be brought to Church at all, may, without any violation of his

conscience, avail himself of this technical interpretation of the Law, and admit the *Mother* to be a Sponsor, though not the Father.

XVIII. We now come to consider the posture in which the priest is to administer this sacrament; respecting which it has been objected that the Rubrics are indefinite. I do not however perceive this. "The Priest coming to the Font, and *standing* there, shall say," &c. This establishes the primary attitude. After a brief address to the Sponsors and bystanders, inviting their devotions, the priest shall then say, (such is the Rubric,) "Let us pray." There is here, however, no Rubric to determine whether he is now to kneel with the people, or not. But the Rubric in the Office for Adult Baptism, in this place, runs, "here all the *Congregation* shall kneel," which implies that the priest is still to *stand*, as at first: nor has he to change this posture throughout the service, till he comes to the Lord's Prayer, which is to be said "all kneeling," as is also the short Thanksgiving which follows it. So that, with the exception of these two Prayers, the whole Service is to be read by the priest *standing*.

It is observable that in administering the other sacrament, (where the Rubrics are more numerous and precise than in this,) the priest officiates, for the most part, erect also. The theory of such attitude being prescribed on these occasions, according to Bp. Sparrow, being this—that though, in ordinary, the Minister is a man of like infirmities with the rest of the congregation, and has need therefore to join with them in the confession of sins, and penitential prayers,—*on his knees*;—yet is he also a priest of the Most High God; in which character he baptizes, consecrates the Holy Eucharist, and absolves; and these being acts of authority, which he does in the name and person of Christ, he stands whilst performing them.¹

XIX. The last Rubrics on Baptism, on which I think it

¹ Rationale, p. 61, Oxford ed.

necessary to offer any observations, are those in the Office for Private Baptism of Infants. When a child that is said to have been privately baptized is brought to the church to be received, the Rubric for the guidance of the officiating Minister runs thus:—"If the child were baptized by any other *lawful* Minister; then the Minister of the Parish, where the child was born or christened, shall examine and try whether the child be lawfully baptized, or no. In which case, if those that bring any child to the church do answer, that the same child is already baptized, then shall the Minister examine them further, saying—

"By whom was this child baptized?"

"Who was present when this child was baptized?"

"With what matter was this child baptized?"

"With what words was this child baptized?"

Now suppose it be answered that the child was baptized by a Dissenter; *i. e.* that it had received *lay-Baptism*, and the baptism of Dissent; what is the parish priest to do?

If he disregards such Baptism altogether and proceeds to use the Office of the Church for Public Baptism, he peremptorily pronounces (as some think) such Baptism invalid; which is more, they say, than the Church allows him to do.

If he accepts such Baptism, and proceeds to use the Office of the Church on the reception of the child into it, he has first of all to certify, that "*in this case all is well done and according unto due order, concerning the baptizing of this child;*" which assuredly is still less what our Church would authorize him to certify; for she requires Baptism to be administered by a *lawful* Minister, even in this very Rubric we are considering, and she gives her own definition of a "*lawful* Minister" in her 23rd Article, and in her Preface to the Ordination Service. In the former declaring, that "*it is not lawful for any man to take upon him the Office of public preaching or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to exe-*

cute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given to them in the Congregation, to call and send Ministers into the Lord's Vineyard." In the latter (the Preface) rendering more precise whatever may be thought equivocal in the Article; and distinctly affirming, that "no man shall be accounted to be a *lawful* Bishop, Priest, or Deacon in the United Church of England and Ireland, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following; or hath had formerly Episcopal Consecration, or Ordination."

Is the priest then, in this dilemma, to use the *hypothetical* form with which his Church has furnished him,—“If thou art not already baptized, I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost”?

To this, Archdeacon Sharp, (a high authority) objects, on account of the Rubric which precedes this hypothetical form, and limits the cases in which it is to be adopted; excluding, as he conceives, the case in question. “The use of that form,” says he, “is expressly restrained to such cases only where uncertain answers are given concerning the *Matter* and the *Form*, which are termed ‘*the Essentials*,’” (mark this phrase of the Archdeacon's,) “as you will see in the Rubric, in which there is nothing said of the Administrator or his Commission, as if this were a point *not essential*, not absolutely necessary.”¹

But, with all deference to the Archdeacon, the Rubric does not say that the *Matter* and the *Form* are *the Essentials*, but are “*essential parts* of Baptism.” The whole Rubric is this:—“But if they which bring the Infant to the church, do make such uncertain answers to the priest's questions, as that it cannot appear that the child was baptized with *water*, in the name of the Father, and of the Son,

¹ Page 40.

and of the Holy Ghost, (*which are essential parts of Baptism*.) then let the priest baptize it in the form before appointed for Public Baptism of Infants ; saving, that when dipping of the child in the Font, he shall use this form of words."

This Rubric therefore declares that the *Matter* and *Form* are "essential parts of Baptism," which nobody disputes : but by so saying, it does not pronounce the "lawful Minister," as the Administrator, *not essential*. The utmost that can be alleged is, that it leaves the point still undetermined. Indeed, according to Archdeacon Sharp himself, our Church forbears to give public judgment upon the validity of such Baptism ; not having, as he thinks, sufficient warrant to pronounce sentence against it.¹ But if she affirmed the *Matter* and the *Form* to be the *Essentials*, and so, the qualification of the Administrator to be non-essential, (which would be the strict inference,) she would have given judgment on the validity of such Baptism and asserted it.

It seems to me, therefore, that in the view of the case we are now taking, the hypothetical form is not ill fitted for the occasion ;² it meets the otherwise insurmountable difficulty of the certificate it secures the child—and yet it leaves the question of the validity of this equivocal Baptism where it found it ; casting a doubt upon it certainly ; but this, at any rate, the Church does in her Rubric, where she insists upon a "lawful Minister" being called in, even in a case of "exigence ;" and still more in her 69th Canon, enjoining "Ministers not to defer christening if the child be in danger ;" which urges them to haste, "lest the child should die *unbaptized* through the *Minister's default*." The Church thus giving proof, even as Archdeacon Sharp himself observes, "that she disalloweth the laity, on any pretence

¹ Page 42.

² I observe, since this was written, that Dr. Waterland, one of the safest of our Divines,—is for the use of the hypothetical form, under the circumstances here contemplated.—*Works*, vol. x. p. 178. Oxford edition.

of necessity whatsoever, to administer this sacrament; (and implieth) that the salvation of a child may be as safely trusted with the mercies of God, without Baptism, as with one that is irregular; that is to say, performed by persons not authorized or commissioned to give it."

And if I be asked, whether, with these doubts, I would bury the child with the rites of the Church of England who had been baptized by a layman and Dissenter, I reply that (abstractedly from all *legal* considerations) I certainly would bury it; and still on the same principle of *doubting* the validity of the Baptism, not *determining* it. For were I to refuse the child the rites of the Church, I should *pronounce* that it died unbaptized; that being the sole ground of my refusal; and thus should pass judgment that the Baptism in question was certainly invalid.

And in using the hypothetical form, I should account myself, so far from acting in a spirit offensive to the Dissenter, to be rather acting towards him in a spirit of concession. For you will observe (a circumstance of which the Archdeacon takes no notice, nor do I see it remarked by others,) that the original Rubric we have been discussing, restricts the case it contemplates to Baptism administered, not indeed by the Minister of the parish, but still by some "*other lawful Minister;*" that is now the supposition, and no other; whatever other it might have once been. When therefore the Minister of the parish, under this view, has afterwards to put the first question, "by whom was this child baptized?" it should seem put for the purpose of ascertaining *who* the *lawful* Minister was, (and so satisfying the *congregation*, by the public response given to the question—the question being put for *their* assurance, as much as the Minister's,) not whether it was a lawful Minister at all. And accordingly in conformity with this, the Rubric before the hypothetical form may be imagined to omit all mention of the lawful Minister as an *essential* to Baptism, and to confine itself to the *matter* and

the *form*; because it is taken for granted that the child was baptized by a lawful Minister (the original Rubric contemplating no other), and the very individual Minister already ascertained by the first query. Then, too, there will be nothing incongruous in the certificate: "I certify you that in this case *all is well done, and according unto due order*, concerning the baptizing of this child:"—a certificate, which, as we have seen, is utterly embarrassing, if any other than a *lawful* Minister has been the officiating party.

I beg however to be understood as speaking, from first to last, on this question with some hesitation; aware of its difficulty, of the very guarded manner in which the Rubrics of the Church are studiously worded, and of the weighty authority which may be found in another scale. And if the use of the hypothetical form, after all, appear unsatisfactory to any one, he will best consult his own peace of mind by following Archdeacon Sharp's advice, and referring his difficulty to his Bishop—devolving whatever responsibility there may be upon him.

XX. The only subjects upon which I shall now touch are certain Rubrics in the *Burial Service*.

By one Rubric, the priest is to meet "the corpse at the entrance of the churchyard, and going before it *either into the church, or towards the grave*," to say or sing, "I am the Resurrection and the Life," &c.

By another Rubric, he is to read the Psalms and Lesson "after they are *come into the church*." By a third, he is to read the remainder of the Service "*when they come to the grave*."

The first of these Rubrics, therefore, seems to leave it open to the Minister, either to take the corpse at once into the *church*, or to go with it at once to the *grave*. And this, I think, is the true state of the case; only if at once to the grave, then the party afterwards adjourn to the church; where the Psalms and Lessons are to be read (in this instance) as a sequel to the rest of the Service, which had

been already performed at the grave. Accordingly, the Rubric of the first Prayer Book of King Edward detaches this part of the office (together indeed with some other suffrages now differently disposed) from that part which is, of necessity, read immediately in the presence of the corpse, and runs thus: "These Psalms, with other suffrages following, are to be said *in the church*, either *before or after the burial of the corpse*;" making it a sort of fore or after Service, independent of the rest. And thus there will now seem nothing mal-arranged in concluding the Service at the grave (if need be) with the "Grace of our Lord," &c.; and yet, as it were, reviving it by a subsequent recital of the Psalms and Lessons in the church. For we must consider these latter as peculiarly addressed to the living; a kind of "funeral oration," pronounced after the obsequies of the dead are concluded, for the comfort and edification of the survivors; which would still be their character, if they preceded (as in ordinary cases they do) the actual obsequies. Still less would this order have seemed incongruous when the administration of the Holy Communion followed; as was prescribed in the first Prayer Book of King Edward.

Why this latitude should have been left to the Minister, of proceeding with the corpse at once to the church, or the grave, and so changing the order of the parts of the Service at his convenience (a provision as early as the Reformation itself¹), does not appear from any Rubric. It has been conjectured that it was to allow for cases of infected and contagious bodies (cases much more common in former days than at present), which it was well to inclose in the earth with all speed and not expose the attendants to the danger of a tainted atmosphere, by bringing the living and dead together within the walls of a church. At all events,

¹ The Rubric in the Order for the Burial of the Dead in the First Prayer Book of King Edward has, "so go either into the *Church*, or towards the *Grave*."

in any such instance, the parish priest may now very properly avail himself of the licence these Rubrics give him, and go at once to the grave.

But, however he is free to act thus, he certainly has no choice left him to adopt, or omit, that part of the Service which is usually performed in the church; and it is to remind you of this that I notice these Rubrics. For “after they are come into the church shall be *read one or both of these Psalms*,”—“*Then shall follow the Lesson*”—is the peremptory language of the Rubric. Indeed it would not be reasonable that our Church should leave so considerable a portion of an office to be abandoned at the pleasure of the Minister, without any adequate reason; and thus, possibly, deprive the mourners of a very needful act of consolation; and the people at large of a most valuable memento, at a most convenient season. Still less could she have intended that the omission or recital of this portion of the office should be made an instrument for exacting a higher fee (as I know some parts of England where it has been), and a most invidious distinction thus created between the burial of the rich and the poor. An abuse however, I must add, which had probably arisen from the long non-residence of incumbents of parishes in those parts to which I allude, the poverty of their representatives, and the cupidity of the parish clerks.

And I may take this opportunity of advising you on succeeding to a benefice, to review your fees: which, though generally, I believe, reasonable enough, and not to be lightly thrown away, (for you hold them only on trust, and your successors may be in more need of them than yourselves; and it is in your power, too, to apply them to what charitable purpose you please;) still, in some instances, may require correction—especially in a case, by no means uncommon, where a fee is exacted for Baptism, (a sacrament which, assuredly, is not to be bought at any price, however small) the requirement of it, in itself, I

believe, unlawful ; and in numberless instances preventing the labouring people from bringing their children to be baptized at all ; either utterly neglecting the Rite, or seeking it at the hands of dissenting teachers.

I shall not detain you longer with remarks on the Ritual of our Church ; not, of course, thinking that I have exhausted the subject ; but that I have touched upon those points which more frequently present themselves as difficulties to the parish priest ; and that I have said enough to put you upon investigating the question, more thoroughly for yourselves. In doing this, you will find assistance, no doubt, in such works as Wheatley ; Bishop Sparrow's *Rationale of the Prayer Book* ; his *Collections* ; Archdeacon Sharp on the Rubric and Canons ; a very useful little book of Bishop Mant's, entitled " *The Clergyman's Obligations considered* ; " Mr. Robertson's " *How shall I Conform to the Liturgy ?* " and a variety of other ritualists, of which you will see a copious list, prefixed to Bishop Mant's *Prayer Book* ;—which last work, itself, will supply you with much valuable information on this point. But you will find your chief strength still to lie in adopting the rule I so strongly pressed upon you with respect to other branches of theological reading, viz. to repair to *original authorities*. In this instance, therefore, compare the Rubrics, and all the successive changes they have undergone, in the several editions of the *Prayer Book*, from the first of Edward the Sixth, to the last after the Restoration ;—a process, which, though formerly attended with a good deal of trouble, is now rendered as easy as possible, by the "*Liturgiæ Britannicæ*" of Mr. Keeling ; of which there will be probably, ere long, a new and cheaper edition.

Such investigation and such comparison, I am satisfied, would clear up for you more perplexities in the existing ecclesiastical rule, and make you better masters of it, than all the ritualists together, without this process. Especially, if to this study you add that of the several Con-

ferences on the subject of the Prayer Book, published not long ago by Dr. Cardwell at the Oxford press; itself another document of the same original character.

But if there be those, as some there may be, who scoff at such application altogether, as time devoted to beggarly elements—if there be any ready to rebuke me, in the language of a former generation, for teaching you thus to linger in the court of the Gentiles, when I might be leading you to press toward the Holy of Holies, and the mercy-seat—I reply, that there is a time for all things;—that these technical forms in the Church, however trivial, may often prove effective barriers against great abuses of doctrine; as, I apprehend, the like forms in our courts have been found a great safeguard to the laws and liberties of the State;—that they are often an useful comment on the positive meaning of the Prayer Book, and the only authentic one we have; thus ultimately expounding the sense in which the Church understands the Word of God itself;—that many an excellent treasure would be lost, but for the earthen vessel which contains and holds it together;—that St. Paul did not think it beneath him to prescribe for the hair and head-dress of the women in the congregation;—that our Lord Himself wrought a miracle in order to pay the temple dues; *stood* up for to read, in the synagogue (no doubt adopting the posture, and probably the calendar, of the synagogue); attended the feast of dedication (an ecclesiastical, not a scriptural ordinance); and would not suffer any man to carry a vessel through the temple; holding, it should seem, that the honour of the *master* of the house was involved in the honour of the house;—and lastly, and above all, that the rule we are considering, be it solemn or be it trifling, is that to which, as I have said, every Minister subscribes, as thenceforward to be his own; and that it therefore becomes him, rather to examine and adapt it to use, than to despise either it, or its temperate expounders and advocates; more espe-

cially as in the present state of parties in the Church, a return to the observance of Rubrics and Canons, as far as is practicable,—an observance to which all parties are bound alike, and cannot dispute the obligation,—seems, by far, the most likely measure to produce general union amongst us;¹ and to save the Church from the disasters, that are sure to attend a house divided against itself.

¹ See Jer. Taylor's Funeral Sermon on the Lord Primate Bramhall; who, he says, "was careful, and he was prosperous in it, to reduce that divine and excellent service of our Church to public and constant exercise, to unity and devotion; and to cause the Articles of the Church of England to be accepted as the rule of public confessions and persuasions here," (*i. e.* in Ireland,) "that they and we might be *populus unius labii, of one heart and one lip.*" Vol. vi. p. 431.

LECTURE XI.

ON THE TRUE POSITION OF THE PARISH PRIEST AS A CHURCHMAN.

It is my purpose, in this my concluding Lecture of the present course, to state the position which it seems to me convenient for the Parish Priest to take up—the ground he should plant himself upon. And though my idea of the subject may perhaps have been gathered, in the main, from the Lectures already delivered, yet I prefer expressing it in direct terms; it being, I conceive, a question which deserves a distinct consideration; and several particulars entering into it, which have not hitherto been passed in review. And though such explicit proceeding may possibly expose me to some animadversion, I am prepared to submit to it—feeling that I should be altogether unworthy of standing here had I not come to an opinion upon a matter which concerns practical religion so deeply; feeling, too, that such opinion (whatever may be its worth) is not precipitate, but the result of many years' experience of parochial duties; nor arrived at without some gradual changes of sentiment, effected by time, circumstance, and more mature knowledge; but above all, feeling that I have, and can have, no other end before me than to give you the best advice I know how; and that if it is not sound, it is at least single-minded.

I. Now the argument I am about to pursue requires me to call your attention, in the first instance, to one peculiar feature of the Church of England; I mean, the *liberality*

of her spirit; how far she is on every point from being peremptory; how strong a disposition she manifests to lengthen her cords, where she can do it without the sacrifice of principle; how much latitude she allows for individual difference of opinion. For our Reformers certainly had in remembrance that they were employed about a *national* branch of the Church Catholic; that a *nation* cannot be persuaded to think alike, to a man, upon every particular of doctrine and duty, however minute; that to exact conformity so rigorous, would be only to provoke dissimulation on the one hand, or division on the other; for as the language of Solomon hath it, “the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.”¹

Accordingly, on the question of *Predestination* and *Election*, though I, for my part, may have my own interpretation of the Church’s Article,—an interpretation which, when I compare it with other of her Articles, and with other of her forms, I may be satisfied is trustworthy—yet I cannot think language so balanced as that in which it speaks, and which might so easily have been made peremptory, was meant to exclude altogether others whose views may be different from my own, more especially when I reflect that these latter may have constituted a considerable party in the Church at the time when the Articles were put forth; a party which there may be other reasons² to think

¹ Prov. xxx. 33.

² It appears that Bradford pressed upon Ridley, Cranmer, and Latimer, a more explicit declaration of their opinions upon certain leading doctrines of Calvinism; to whom Ridley made answer, “Sir, in these matters I am so fearful that I dare not speak further; yea, almost none otherwise than the text doth (as it were) lead me by the hand,” &c. And so far did Ridley go, that a treatise which he wrote on election and predestination, with a view to the better informing of certain men but lightly persuaded in that doctrine, he withheld from the public. “I am persuaded of you,” are his words, “that you fear the Lord, and therefore I love you in Him (my dear hearts), though otherwise you have taken it, without cause on my part given, so far as I know; for

it was not the intention of Cranmer and Ridley to shut out, fellow-sufferers as they were with them in the prison, and were about to be at the stake; and divided as they well knew the Church of Rome herself to be, with all her boasted unity of doctrine, on this dark and fathomless subject.

So again, the question of the *corruption of our Nature*—that source up to which so much religious controversy may be traced, and into which it finally resolves itself—I conceive our Church to have left an open question, as to its exact amount; mitigating, in several passages of the Prayers (as in the Confessions, both of the Daily Prayer and of the Communion Service), stronger asseverations of its excess, contained in the forms from which ours are taken;¹ declaring, in the English Article, that “Man is very far gone from original righteousness, and is of his own nature inclined to evil.” (Art. IX.) In the Latin (which is of the same authority as the English), seeming still to aggravate the charge, and saying, “*quam longissimè remotum* ;” and in the Homilies certainly proceeding beyond this, and pronouncing him to be “a lump of sin,” with “no spark of goodness in him.”² It may be alleged indeed with respect to the Homilies, that their language is often loose and rhetorical, and cannot be understood to express the deliberate decision of the Church so precisely as those documents where it is obvious the construction is technical and the words weighed. But, however that may be, take all these passages together, and they will be found to leave

hitherto I have not suffered any copy of the treatise above specified to go abroad, *because I would suppress all occasions*, so far as might be. Now I am going before you to my God and your God, to my Father and your Father, to my Christ and your Christ, to my home and your home.”—*Authentic Documents relative to the Predestinarian Controversy, &c., with an Introduction by R. Laurence, LL.D., xxxiv. xxxviii.*

¹ Laurence's Bampton Lectures, p. 288.

² On the Nativity, p. 2, and first part of Whit Sunday, p. 5.

room for men of several minds upon the main question still to range themselves side by side in our Church.

Again, on the question of the *Eucharist*, whether it is in itself a proper sacrifice,¹ or the representation of a sacrifice, or a feast upon a sacrifice; if a sacrifice, of what it is a sacrifice; of the material bread and wine; or of the souls and bodies of the communicants; or of the spiritual body of Christ;—whether it is made by the priest, or by the priest and people; or by the people, each one for himself; with many other distinctions of a like sort. All these views of it, and more, have been entertained by conscientious men, who had no hesitation in subscribing the Liturgy, and who thought, and perhaps with reason, that the formulary itself was not drawn up in terms so implicit and stringent in character as to forbid the indulgence of such speculations.

Again, with respect to *Holy Scripture*, the language of our Church is, that “it containeth all things necessary to salvation, so that whatever is not read therein, or may be proved thereby, is not to be required of any man that it should be believed as an Article of Faith, or be thought requisite or necessary to salvation” (Art. VI.); and she defines what she considers Holy Scripture to be. But still she does not tie up the Churchman to the acceptance of a par-

¹ “As Christ is pleased to represent to His Father that great sacrifice as a means of atonement and expiation for all mankind, and with special purposes and intendment for all the elect, all that serve Him in holiness, so He hath appointed that the same ministry shall be done upon earth too, in our manner, and according to our proportion; and therefore hath constituted and separated an order of men who, by ‘shewing forth the Lord’s death’ by sacramental representation, may pray unto God after the same manner that our Lord and High Priest does, that is, *offer to God and represent*, in this solemn prayer and sacrament, *Christ as already offered*,” &c.

“As the *Ministers* of the sacrament do, in a sacramental manner, present to God the *sacrifice of the Cross*, by being imitators of Christ’s intercession, so the *people* are *sacrificers* too in their manner; for besides that by saying *amen* they join in the act of him that ministers, and *make it also to be their own*; so when they eat and drink,” &c. —*Taylor’s Holy Living*, p. 266 : *Sacramenti*, § 4 and 5.

ticular text of Scripture, or a particular reading of its text, or a particular interpretation of *every* given portion of its text; but often leaves him at liberty to search the Scripture for himself, confirm a reading by an appeal to MSS., a meaning, by a reference to the construction of the original language, or to the voice of the Primitive Church, as heard to speak in her Fathers, Liturgies, and Councils.

Nay, this *liberal* spirit some may think the Reformers of our Church carried too far, and that they were scarcely called upon, in the exercise of it, to submit the first Prayer Book of King Edward to the revision of foreign divines, whose respect for antiquity was less than their own; and that some points were given up by them at the suggestion of those divines which might have been retained to advantage. Upon this however I do not mean to pronounce an opinion; but the fact I adduce, as manifesting the bias of the Reformers; and their disposition to waive some matters, which, there is little doubt, it would have been more satisfactory to them to have reserved; in consideration of throwing the doors of the Church as wide as they could, consistently with a due regard to the sanctuary not being profaned.

And in all this, so long as they kept within reasonable bounds, they were not deviating from the spirit of the Primitive Church—the model to which it was their great object to bring back, as far as circumstances would admit, their own; and concerning which, it is admitted by Firmilianus, a witness of the third century, and a Bishop—moreover little disposed, as we may guess, to laxity, for he was the intimate friend of Cyprian—that “in many of the mysteries of religion, besides the observance of Easter, the custom of the Church of Rome differed from that of the Church of Jerusalem; and that in very many other provinces the case was the same; and yet that there was *no breach, on that account, made in the peace and unity of the Church Catholic.*” Et circa multa alia divinæ rei sacramenta esse

apud illos aliquas diversitates, nec observari illic omnia æqualiter quæ Hierosolymis observantur, secundum quod in cæteris quoque plurimis provinciis multa pro locorum et nominum diversitate variantur, nec tamen propter hoc ab ecclesiæ catholicæ pace atque unitate aliquando discessum est.¹

II. But if such be the character of the Church of England—so temperate, so comprehensive—does it not bind the man, who has voluntarily, none compelling him, accepted her orders, subscribed her Articles, confessed her liturgical forms, to cleave to her the more faithfully where she *does* declare herself; to obey her the more implicitly where she does speak out? Is he not in the condition of a servant, who, having an indulgent master not ever on the watch to abridge his liberty, should feel himself in honour compelled to render him, at least, such service as he has reason to know would be acceptable to him; and not make the largeness of the bounds the plea for over-leaping them?

I feel that I am now arrived at a point in my argument, when I have need to come unto you delicately; for the times will scarcely bear sound doctrine:—and some, who would go along with me cordially in my remarks on the liberal spirit of our Church, may perhaps fall away from me, when I have to plead that to this spirit there are limits; and that she considers there are limits; and that she considers there is a time to restrain, as well as a time to relax. But the fact, that all cannot receive the saying, is only the stronger proof that there is a call for its being urged; and so far as zealous men of our day contemplate the restoration of the Church of England to something of the position in which the Reformation, when fully completed, left it—to open the eyes of its members to the degree in which that position has been abandoned by a declension imperceptible in its progress—so far as their

¹ Cyprian, Ep. lxxv. p. 144.

principle is to invite us once more to walk the boundaries of the Reformed Church, which have been in danger of being lost, and to observe, at the same time, how true they are, *on the whole*, to those of the Primitive Church: so far, do I think, we may wish them God speed, in a work next only in importance and difficulty to the original rescue of it from the corruptions of Rome. For is it not a strong testimony to the necessity of some such revival of Church principles, that I feel myself thus called upon to preface an appeal, which only exhorts to a closer allegiance to the Church of England (whose Ministers I am supposing you to be). by an apology, in some sort, and to propitiate you by a prologue? For certain it is, that portions of Cranmer's own writings (the most moderate and yielding of men, as he was thought in his own day) might be produced, which would now be demurred to, as the extremes of a High Churchman; so far have we drifted from him;¹ and still more certain it is, that the Fathers of the first three centuries overflow with passages,—passages, it is not enough to say, but with page after page, and treatise after treatise,—that the preacher could not now venture to advance before a mixed assembly, even of his brethren in holy orders, fearing that the minds of many of them would be unprepared for such an ecclesiastical shock as they would assuredly communicate,² but which

¹ See "An Instruction of the Keys," in Cranmer's Catechism, where such passages as the following occur: "For Christ hath commanded his ministers to do this unto you, and he himself (although you see him not with your bodily eyes) is present with his *ministers*, and worketh by the Holy Ghost, in the *administration of his sacraments*. And on the other side, you shall take good heed, and beware of false and privye preachers, which privily creep into cities, and preach in corners, having none authority, not being called to this office. For Christ is not present with such preachers, and therefore doth not the Holy Ghost work by their preaching; but their work is without fruit or profit, and they do great hurt in commonwealths." Oxf. ed. p.197.

² See, in support of this assertion, amongst hundreds of passages:—*Ignatius' Epistles*, every one. *Hermas' Vision*, iii. *Clemens Rom.*

would have conveyed no strange or startling sound with them to the hearers of a Hammond, a Sanderson, a Pearson, a Bull; or even—if you will rather—of a Taylor or a Hall. Such has been the change which has come over the spirit of the Church, between those days and these!

True it is, that he may now press it upon his brethren, thanks be to God! without any fear of being offensive, that their Church constrains them to a stedfast belief, and bold assertion, of the Godhead of the Son, and of the atonement made by Him for sin, with the *Second Article*; of justification being derived from faith in Him only, with the *Eleventh*; of good works having no merit in God's sight, howbeit pleasing to God in Christ, with the *Twelfth* and *Thirteenth*; of the active influence of the Holy Ghost, necessary to regenerate and renew the fallen man, with the *Catechism*.

He may declare, with all confidence that his words will be well received, the fact, that in the interpretation of Scripture our Church makes Jesus Christ and Him crucified the very key to it all, from Genesis to Revelation; even adopting what is called the spiritual or figurative, in contradistinction to the literal, exposition of the sacred volume; even as the Primitive Fathers to a man did before her, though not giving way to their fanciful excesses. The *Eighth Article*, the *Second Part of the Homily on Faith*, and, above all, the *portions of the Old Testament* which she selects for the hearing of the people, on the great festivals of the Church,¹ being enough, in themselves, to show to

Ep. § 40. *Theophilus*, b. ii. § 14. *Dionysius*, ap. Routh, Reliq. Sacr. vol. i. p. 169. *Hegesippus*, ap. eund. p. 201. *Serapion*, ap. eund. p. 470. *Irenæus*, b. i. c. x. xvi. xxvii.; b. ii. c. xxii.; b. iii. c. ii. iii. iv. xxiv.; b. iv. c. xxvi.; b. v. c. xv. xviii. *Tertullian*, De Præscript. Hæreticorum, the whole tract, and De Baptismo. *Clemens Alexandr.*, much of b. vii. of the Stromat., especially pp. 846, 848, 852, 856, 877, 887, 889, 894. *Cyprian*, the whole of, especially his "De Unitate Ecclesiæ."

¹ Take CHRISTMAS DAY.

Ps. xlv., and compare Justin Mart. Dialog. p. 135, sec. 38, 63, 86. Tertull. contr. Marcion. c. iii. § 14, p. 405. *Ps.* xix., comp. Tertullian

demonstration the sense in which she would have Scripture understood.

All these tenets of our Church, the Preacher, I say, may now fearlessly impress upon any company of the clergy, or of the future clergy; howbeit I know not whether the same could have been done, with the same confidence, half a century ago; and so far, certainly, we have of late years been approaching nearer to the Church as the Reformers left her, and realising that high and holy vision of her, which they, like Ezekiel, conceived.

Furthermore, he may proclaim, without any fear of striking a chord that jars upon one of his brethren, that they are bound, by their vows to the Church of England, to maintain, with the *Twenty-eighth Article*, the doctrine of transubstantiation to be repugnant to Scripture, and the parent of many superstitions; with the *Twenty-second*, purgatory, pardons, the worship and adoration of images and reliques, and the invocation of saints, to be a fond thing grounded upon no warranty of Scripture; with the

contr. Marcion c. iv. § 11, p. 422. *Ps.* cx., comp. Justin Mart. Dialog. sec. 33 and 83, where he contends that it is inapplicable to Hezekiah. Tertull. contr. Marcion. c. v. § 9, p. 472. *Ps.* cxxxii., comp. Tertull. contr. Marcion. c. iii. § 20, p. 409.

GOOD FRIDAY.

Ps. xxii., comp. Justin M. Dialog. pp. 65-195, § 97-9, 106. *Gen.* xxii. comp. Irenæus, b. iv. c. 5, p. 233. Clemens, Alexandr. Stromat. ii. p. 439.

ASCENSION DAY.

Ps. xxiv., comp. Justin M. Dialog. p. 133, sec. 36 and 85; Hippolytus, Theophan. § 5, p. 263, and Fragm. in *Ps.* xxiv. v. i. p. 268, ed. Fabricii; *Ps.* xlvii., Justin M. Dialog. p. 134, sec. 37.

As to the principle, Tertullian's phrase is, "Sed et omnes pene Psalmi Christi personam sustinent" (*Adv. Prax.* § 11, p. 506), and Irenæus speaks thus (b. iv. c. 26, § 1, p. 261), "Si quis igitur intentus legat Scripturas, inveniet in iisdem *de Christo sermonem*, et novæ vocationis præfigurationem. Hic est enim thesaurus absconditus in agro."

See also Clemens, Alexandr. Strom. ii. § 9, p. 451: Οὐδ' ὡς προφητεύοντι τῷ Νόμῳ ἐπίστευσαν, λόγῳ δὲ ψιλῷ κ. τ. λ.; and again (iv. § 21, p. 625), Ἡ γὰρ εἰς Χριστὸν πίστις καὶ ἡ τοῦ Εὐαγγελίου γυνῶσις ἐξηγησίς ἐστι καὶ τοῦ Νόμου πλήρωσις, κ. τ. λ.

Fourteenth, works of supererogation, as they are called, to be a doctrine which cannot be taught without arrogancy and impiety; with the *Nineteenth*, the Church of Rome to have erred both in matters of ceremony and faith; and with the *Thirty-seventh*, the Bishop of Rome to have no jurisdiction in this realm of England. The strict adherence to each and all of these principles the Preacher may remind his brethren that their Church demands of them, without the least misgiving that there would be any dispute about the obligation; nay, rather, with the most entire assurance that it would be conceded by acclamation.

But I am not so sure that he would be as welcome when he presses, that the selfsame Church, in the *Twenty-seventh* Article, in the Latin “renatis” of the *Ninth* Article as compared with the English “baptized” of the same, in the *Catechism*, and in the *Baptismal Service*, insists upon the doctrine of regeneration in Baptism; a doctrine as clearly prescribed by her as any other I have named; as undoubtedly derived to her from the Primitive Church as any other, for the term regeneration is almost unknown (Dr. Waterland agrees with those who maintain it to have been quite unknown¹) to the early Fathers, except in connection with Baptism; howbeit *infant* baptism was perfectly familiar to them, was quite within their contemplation when they used this language; and a doctrine as emphatic in its practical importance as any other. For if regeneration be severed from Baptism in infants, if no change of state in the party be effected by that holy mystery through the operation of the Spirit, what is Baptism in infants? Wherein does the sacrament—at least in their case—consist? Why should it not be called, with perfect propriety, as it actually is

¹ Waterland's Works, Oxf. edit. vol. vi. p. 346. Bp. Van Mild. ed. vol. iv. p. 431. The spirit in which the Fathers generally speak of baptismal regeneration may be seen, *e. g.*, in the Theophania of Hippolytus, of which baptism is the subject.

called throughout the eastern parts of this country, the *naming* of the child, and nothing more? And how are the people wrong, in confounding the function of the Minister of Christ with that of the registrar of the Government,—which they are so constantly doing? May it not be partly ascribed to the fact of many Ministers of the Church having shrunk from the avowal of this tenet of their Church, in addition to administering the rite furtively, that the sacrament has thus been brought into contempt with the people, who have never wanted leaders to encourage them to enter the breach, which their own proper pastors had made practicable; and, as a further consequence, that the ordinance of Confirmation, the sequel and consummation of Baptism, which ought to net within its draught the whole rising population of a parish, is found, in truth, to inclose comparatively so few, and to hold them so feebly? For we may be sure, that in these matters, as in others, our sin will find us out.

Again: would the Preacher be heard by all with as perfect sympathy, when he insists with the *Twentieth* Article, that “the *Church* hath authority in Controversies of Faith,” provided always she “ordain nothing contrary to God’s Word written;” and that she “is a witness and keeper of Holy Writ”? would he, I say, be heard by all with the same sympathy, when he affirms this, as when he proclaims, with her *Sixth* Article, that the “Holy Scripture contains all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the Faith”? And yet the spirit of our Church would be imperfectly understood without these two propositions being both enforced; the one of which serves to explain and illustrate the other, and to show—that, though Scripture *alone* is sufficient for salvation, yet that the Church is to be recognised as the witness and keeper of Scripture itself; as in general the interpreter of “what is read therein,

or may be proved thereby;" and that she never intended her Ministers to join the Nonconformists in the cry against Tradition, however understood, and under whatever restrictions applied. How could she, whilst she compels the use of Creeds which are traditional, of Infant Baptism, Sponsors in Baptism, Rites of Marriage, of Burial, and the like, which are all usages much upheld by Tradition? For though there are texts in Scripture, it may be said, which support most or all of them, yet it is not every one who can see authority for them in those texts. The Anabaptist, for instance, admits the texts as I do, but does not draw from them the same conclusion. Therefore the appeal is made to the Church in her capacity of witness and keeper of Holy Writ; *i. e.* to Tradition, in order to determine who interprets them right, and who wrong. This is not to make Tradition supersede Scripture, or rival Scripture, but simply to help to expound it. But a Church which is constantly doing this cannot afford, with the Puritan (who is doing, or rather who thinks he is doing, nothing of the sort, but who professes to depend upon his own inward light for his guide to the sense of Scripture), to cast Tradition to the winds, or cry Papist after him who asserts its legitimate authority, and at the same time refuses it any other. Though indeed the Puritan himself is more indebted to it than he is aware, for, however he may reject it as a useful key to the meaning of Scripture, he, like the Churchman, must be beholden to it for the Canon.¹

¹ "In like sort, albeit Scripture do profess to contain in it all things that are necessary unto salvation; yet the meaning cannot be simply of all things which are necessary, but all things that are necessary in some certain kind or form; as all things which are necessary, and either could not at all, or could not easily be known by the light of natural discourse; all things which are necessary to be known that we may be saved; but known with *presupposal of knowledge concerning certain principles* whereof it receiveth us already persuaded, and then instructeth us in all the residue that are necessary. *In the number of these principles one is the sacred authority of the Scripture.* Being, therefore, persuaded by *other means* that these Scriptures are the oracles

Again: will the Preacher be listened to with the same satisfaction as before, when, with the *Twenty-third* and *Thirty-sixth Articles*, and the *Preface to the Ordination Service*, he tells of his Church acknowledging no lawful transmission of orders, except as derived from the Apostles, by the imposition of the hands of Bishops, their followers and representatives; intimating thereby, as she seems to do, her sense of the sin of schism; and—instead of encouraging her Ministers and people to suppress all mention of it by common consent and connivance (as the custom has been), to attempt excluding it from the catalogue of transgressions by logical subtleties, or the difficulty of defining it (as if all definitions of duties and delinquencies were not attended with similar difficulties), and to give to its authors (not in their character of citizens, and for benevolent purposes, which is another thing, but) in their character of religious separatists, the right hand of fellowship—directing them, rather, to pray as often as her Litany is read, on the one hand, to be delivered “from schism;” and on the other, for the illumination of Bishops, Priests, and Deacons. Do not the correlative clauses here *again* appear to indicate her sense of that sin?

I should be the last man in the world to wish to make any path straiter, whether for priest or people, than God Himself hath made it, and I am well aware of the manifold embarrassments with which this particular question is encompassed; but here are interests of vast importance at stake. For if there be such a thing as grace, derived from the imposition of hands, a doctrine of such weight as to be put in the same category as Baptism, Repentance, Faith, Resurrection of the dead, and Eternal Judgment (Heb. vi. 1, 2)—if there be such a thing as the power of the keys, committed by God to the rightful successors of the Apostles—(and who is prepared to deny this?)—if to them it be of God, *themselves do then teach us the rest*, and lay before us all the duties which God requireth at our hands as necessary unto salvation.” —*Hooker's Eccles. Pol.* b. i. c. 14, § 1.

spoken, and especially to them, that what they bind on earth shall be bound in Heaven, and what they loose on earth shall be loosed in Heaven, (and is it not spoken unto them? and does not our Church claim this authority for her Ministers, in so many words, in her Service for the Ordination of Priests?) such endowment (without defining it too closely) is clearly not to be surrendered as an ideal prerogative. Nor by any apparent lukewarmness of ours in asserting its *reality*, whether they may read that lukewarmness in our words or in our carriage, are the people (who always improve upon the errors imparted to them, and drive the wedge further than those who introduced it reckoned on,) to be misled into thinking every man a priest who takes the office on himself, howbeit we ourselves are conscious all the while, whatever concealment we may practise, that the Sacraments, administered by one who has no just call to the work, *may* be (for I will only put it hypothetically)—*may* be, in the case of Baptism, only the water poured, and in the case of the Eucharist, only bread and wine eaten and drunk.

Surely, even without pronouncing dogmatically upon such being the fact, the risk is so vast, and the consequences are so critical, that it well becomes the clergy, at least, to beware how they do anything to encourage their more ignorant brethren to run that hazard, and to cut themselves off from means of grace—the means of a lawful ministry—clearly, and beyond all dispute, covenanted;¹ especially the clergy of a Church who are so deeply pledged to this doctrine of the transmission of the Heavenly grace through them, by reason of this sound commission, as to hold, with the *Twenty-sixth* Article, that the effect of Christ's ordinances is not taken away even by their personal wickedness, nor the grace of God's gifts diminished thereby from such as by faith and rightly do receive the sacraments ministered unto them.

I am not contending for the parish priest preaching a

¹ See Hooker's Eccles. Pol. b. v. c. 77, § 1, and Keble's Preface, p. lxxi.

crusade against Dissent, which would, perhaps, only serve to harden the hearts of those who thought themselves aggrieved. Though I have not forgotten that it was in the prophetic times an expression signifying the height of impiety, "thy people are as they that strive with the priest" (Hos. iv. 4), and that—to use the application of Dr. Barrow of this very passage—"seeing that God hath no less regard to His peculiar servants now than He had then; seeing they no less represent Him, and act by His authority now, than they did then; seeing their service is as precious to Him, and as much tendeth to His honour now as the Levitical service did then; seeing He no less loveth order and peace in the *Church*, than He did in the *Synagogue*; we may well suppose it a no less heinous sin, and odious to God, to despise the Ministers of Christ's Gospel than it was before to despise the Ministers of Moses' Law."¹ Neither again have I forgotten that his Ordination Vow requires him to be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word. But I only ask whether, with that vow upon him, and with the Services of his Church daily reminding him of it by its rebukes of heresy and schism, he should not at least so unflinchingly stand upon his own strong ground, so resolutely refuse to descend from it to any that is neutral; as would in itself, and even without any aggressive movement (that being thought inexpedient), lead the separatist to suspect that such narrowness of mind (if he choose to call it so) might be stuff of the conscience—might be the result, not of holding Church preferment, but of holding Church principles, might come of a fear of partaking in other men's schisms—and induce him secretly to reconsider the innocence of his own secession, instead of his finding himself confirmed in it (as he must now often do) by observing that the first and last time that even his lawful Minister gave any token of condemning his licence, was on

¹ Ser. lvii.

the day when he submitted to the tests which the Church exacted of him, and which he well knew he could not enter, as one of its clergy, on any other terms.

Bigotry this will be called, I dispute not; but it is a day too late for me, when once ordained a Minister of the Church of England, to flinch from this reproach. Bigot I subscribed myself, in the modern acceptation of the word, when I signed the Articles and gave my consent to the Liturgy; for they it is which enforce every item on which the charge is founded. Then it was I put my hand to the plough, and I am now too far committed to look back. I then condemned the Romanist—witness half the Articles; I then condemned the Socinian—witness the Athanasian and Nicene Creeds; I then condemned the Puritan—witness the 6th Article, the 19th, the 23rd, the 26th, the 33rd, the 34th, and the Preface to the Ordination Services; all of them sincere, no doubt, in their respective sentiments, if that were enough. What pretensions, then, have I to play the liberal? I cannot unite in my own person, labour after it as much as I will, both the Latitudinarian and the Exclusionist. The things are contrary the one to the other.

Neither is it by such conciliation as surrenders a principle, or masks one, that our Church encourages her Ministers to make themselves acceptable to their people. She shows them a more excellent way. She bids them act fervently up to her spirit and her forms, and doubt not but firmly believe, that good-will, so far as it is healthy, will follow them. For she has studied human nature, and the accidents to which it is liable, and the sympathies to which it is most alive; and in her Services, and in all her provisions, gives proof that she feels tenderly for every one, in every condition, at every age, in every crisis and would fain make every turn of life tributary to their godliness and their good, and draw them with the cords of a man. So that the Minister, who hath embodied her intentions in his acts and conversation, who hath wrought her effectually

out, will, in a few years, have had an opportunity thus furnished him of getting into the heart of almost every member of his parish. There will not be a roof which his Church will not have sent him under, on some labour of love or other. And if there has unhappily chanced to rise up any misunderstanding between him and his people, surely the interval will not be long (such is the beauty of her construction) before she will furnish him with some favourable occasion for adjusting it, and turning it to kindness rather; though one which seemed to have been sought for by neither party, and which would exact from neither any humiliating concession.

This is the conciliation our Church contemplates. And sure I am,—though I say it with no intention of magnifying my own experience herein, for I have come short enough all my life long, God knows, of exemplifying my convictions in my conduct; but sure I am, nevertheless—for the voice of nature within me upholds it—that the Minister of our Church who acted as I have described, and applied himself closely to his people in the way she presumes him to do, would soon be in a condition to maintain the Three Orders, the grace of the Apostolical Succession, the privilege of the Ministry, Regeneration in Baptism, and whatever other offensive truths (so considered at least) the Church requires of him to maintain, in the face of any number of separatists. For such a man, like St. John, would have the people with him (for they do not easily take affront at one whom they know and have proved to be substantially their friend, and above all, whom they see to be in earnest); and they would count him a prophet, whoever might denounce him. Yes, even though his phylacteries were few and narrow; and his voice, like his Master's, but seldom heard to cry in the streets.

III. My counsel therefore is—offered with all humility, but with great earnestness, as the fruit of some reflection and some study—that in these days of difficulty and debate, you cleave mainly to your Church, as the safest guide you

can have, and “hold by that rail.” And much personal *comfort to yourselves, and much increase of strength to the Church* in general, would be the result. For I doubt not it will be felt as a matter of much perplexity, by every future Minister of God who hears me—I am sure it has been felt by myself—to determine, in these stirring times, so honourably active, amidst the numerous schemes for good which daily present themselves, and the numerous associations for good which are rushing up on all sides around us, which to choose, and which to refuse; or how to do either, without giving offence to this party or that, who cry, “Cast in your lot among us.”

But let the Minister take his *Church* for his leader; adopt the spirit of the old ecclesiastical rule: *Μηδείς χωρὶς τοῦ ἐπισκόπου τὶ πρᾶσσέτω τῶν ἀνηκόντων εἰς τὴν ἐκκλησίαν*;¹ and his way becomes comparatively clear before him. What she sanctions, he will sanction; what she shuns, he will shun also; and his language will be that of the confederate kings: “I am as thou art, my people as thy people, my horses as thy horses.” Thus will he have an answer to every doubtful solicitation, which all can understand, and (as it always happens with plain dealers) which none will resent. For what reasonable man would quarrel with the soldier for declining to join this body of adventurers or the other, for this enterprise or that—however plausible in itself—on the simple plea that it was inconsistent with his interpretation of the rules and regulations of the service? And if, in thus acting, he should feel—as there may be moments when he will feel—that he has tied up his hand from some tempting opportunity of doing good, he will rest the responsibility upon his Church, shifting it from himself upon a wise and righteous fraternity well able to bear it. And, upon reflection, he will soon satisfy himself that, in thus proceeding, his own personal course will be eventually found, on the whole, more consistent, and therefore, on the

¹ Ignat. Ep. ad. Smyrn. § 8.

whole, more profitable to others, than if he had tried every project upon its own individual merits, and come to every decision upon his own individual judgment. And besides all this, by acting in concert with his brethren, as a body, he will multiply his own powers manifold. And when Jerusalem is regarded as a city at unity in itself, who can harm it, or what will it not be able to achieve? For further, I repeat, *the energies of the Church itself will thus be strengthened exceedingly*, which will be as a stream within banks; its force augmented by the very barriers which save it from spending its waters on a wide waste. For if the Churchman be—as exclusive, I will not say, but as reserved—as such principles prompt him to be—if he is only fully content, wherever it is possible, to preach the Gospel of Christ through her, he is constrained by an obligation of irresistible authority to wield the share of her powers he is entrusted with to the utmost of his ability, as well as to endeavour to give ample effect to the Church at large. And is it not actually, and in fact, because such principles are reviving, that our Church is now beginning to act with a vigour which for generations has been unknown to her? So far from such principles engendering *arrogance* (as has been imputed to them), they seem to me to load with a responsibility that must *humble* any conscientious man to the dust, for the degree in which he falls short of their exactments. Surely, in *theory* at least (for to that I confine myself)—in *theory* at least, it is for others, who regard it as a matter of little or no moment how, or when, or by whom the people are taught; who contemplate all sects and all forms of faith with equal complacency, and wish them all good luck, in God's name, as fellow-labourers with them to a great end (an end so great as to sanctify the means, be they what they may); it is for Churchmen who maintain these opinions to allow repose to steal over them; and if they do not—which I believe they do not, but on the contrary are as zealous as any men—it seems to be in spite of

such opinions rather than in consequence of them. It is for them to think within themselves, "what are we among so many?" to flatter themselves that a duty which is abandoned by them will be discharged by others; and that where they are lacking, there will be some, whose call is less regular, that will abound. But the man I have been supposing cuts himself off from these soothing thoughts. He cannot stay himself upon this reed. He holds that the spiritual interests of his parish are confided by God to *him*, and must by *him* be seen to; and therefore must he, in his own proper person, be up and stirring. He holds that the spiritual interests of the people at large are confided by God to His *Church*, and must, by His *Church*, be cherished; and therefore, that by every effort she must be rendered equal to the people's wants. That *Schools* therefore must be supplied her, for training up the children of the State in the form of religion the Church teaches; because he feels that to *her* they belong, and that she, as their nursing mother, has no right to expose them, and cast them out, in the hope that others will pick the foundlings up. That *Sanctuaries* she must have reared, wherein to assemble the people for doctrine and worship; because it is his principle that it is the *Church's* province, and not another's, to gather the people together in the congregation; and that it is not for her to take the chance (if she makes no room for them in her own house) of others providing tents for them out of doors. That *Ministers* must be multiplied unto her, episcopally ordained, equal in number to the wide field over which they have to range; because his belief is that *they*—whatever may be true or false of others—that *they* are the channels through which God's special grace *certainly* flows to the people; that the keys are *certainly* theirs; that God has *certainly* pledged Himself to bless their ministry, to confirm their sacramental offices, to make at all events in their hands, Baptism, "water for the mystical washing away of sins"—the

Eucharist, “the Communion of the Body and Blood of Christ”—and to transmit absolution by their hands. And, whilst other teachers may, or may not be, for aught he knows, in the condition of secular officers of State with a flaw in their commission, and therefore whose functions are void, he feels that the Ministers of his own Church are, at any rate, above all suspicion on this head—their acts valid beyond all denial or dispute. The feeling which wrought in the mind of Micah (though in his instance perverted and misapplied) will be *his*: “Now I *know* that the Lord will do me good, because I have a Levite for my priest.”¹ The feeling, which suggested to Ignatius the peculiar language he uses in the Epistle to the people of Smyrna, will be *his*: “Let that Eucharist be accounted *valid*, safe (βεβαία), which is administered by the Bishop, or by him to whom the Bishop commits it. It is not lawful either to baptize or celebrate the feast (ἀγάπην ποιεῖν) in separation from the Bishop. But what he approves, the same is well pleasing to God. *Thus all that is done will be safe and valid.*”² And so that evil will be guarded against of which Bishop Taylor speaks: that, “extinguish Episcopacy, and you tempt God’s providence to *extraordinaries*, and leave the Church in a *perpetual uncertainty* whether she be alive or dead.”³

And I may further add, that the spur to activity on such a man will be more lively from his conviction that, holding such views as he does, nothing short of this energy will reconcile the people to him in their present temper. Let him adopt the ecclesiastical notions of the *people* for his own—be as lax as they would have him be—and he will win golden opinions at a cheap rate. Any relaxation in his parochial labours will then be construed with forbearance. There will be no disposition on the part of the people to

¹ Judges xvii. 13.

² “Ἦν ἀσφαλὲς ἥ καὶ βέβαιον πᾶν ὃ πράσσεται. Ep. ad. Smyrn. § viii.

³ Consecration Sermon on Luke xii. 42, 43.

watch their supple leader with rigorous jealousy. But with the Minister I am imagining it will be otherwise. He will have presumed to teach those who think they ought to teach him. He will have presumed not to walk by their rule, but by the old ways. And he must be prepared to justify his course before them, by showing clearly that in thus carrying himself he is actuated by no selfish motive—has no desire either to spare or exalt himself, or to mortify or abase them. Nay, rather that he has staked his acceptance amongst them on resolute self-surrender to their service, when he might have received it on far easier terms; that he has voluntarily reduced himself to the necessity of being unwearied in well-doing; and has no hopes of winning them against their will, except by letting his light so shine before them that they shall see his good works and so be brought at last to approve the principle that inspired them. Howbeit, feeling *that* within him which bids him be of good cheer all the while; which assures him that at length he shall prevail, and, as a violent man, shall take them to the kingdom of Heaven by force.

Such are the principles of the Churchman—of the High Churchman, if you will—which I have ventured to set before you, and recommend to your consideration. But call him by what name you please, it is the Churchman, not only of the Anglican Reformed Church—not merely of England, and of the sixteenth and seventeenth centuries after Christ—but of Catholic Christendom, and of the first three centuries—every feature of him finding within that period (in which the living voice of Christ and His Apostles was actually heard, or had so recently ceased to be) its faithful exemplar. And having that confidence, it would be a weakness to shrink from a clear but temperate assertion of such principles, through an apprehension that they may be condemned by some who have not been at the pains to labour them out, and are content to view their Church through the distempered medium of recent times.

And, least of all, can we afford to lose sight of these principles in the present crisis, when the old controversy with Rome is opened afresh—a controversy which we can only carry on successfully by taking up our ground with great good heed (ground which our Reformers and their followers—men experienced in that most delicate warfare—in general marked out for us), and standing fast by the Church of England as she stands fast by the Primitive Church; being, in fact, that Church *in the main* restored, which the Papist has corrupted and the Puritan thrown into disorder. For sure I am, that any man *professing himself of the Church of England* (I confine the observation to him), and yet in his honest but improvident zeal adopting the line of argument of the Protestant Latitudinarian, will not long contend with a Romanist of common sagacity (and such champions are not wanting to Rome at this moment), without discovering that his position is untenable—without finding out that, whilst tilting at his foe, he has overreached himself, and laid open his own guard. Whereas, let him be true to the moderate principles of his own Church, and he may not only defend himself against the Romanist, but turn on him and smite him down.

Such, again I say, are the principles of the Churchman—of the High Churchman, if you will; for I trust the days are gone by for ever, when by that name shall be understood (if it ever was understood with reason) one who reposed upon the dignity of his office without fulfilling its functions;—one who forgets that when he succeeds to apostolical honours in his orders, he succeeds also in the same to apostolical responsibility, and that though the salt of the earth he is, salt may lose its savour;—one who, in his fear of fanaticism, has no fear of quenching zeal—in his desire that his doctrine should be sober, has almost ceased to make it evangelical;—one who, in his horror of the precisian, would rather border on the worldling; and, though duly jealous of the encroachment of self-constituted

teachers, is not careful to provide any others. The Churchman I have been sketching—he of the Primitive Church, and of our own—is known by no such characteristics as these; but by such (if I have realised my own conception) as may be thought to combine, perhaps, something both of the High and Low party of more modern times (I use the phrase, not as good, but as intelligible)—to rack off what by many has been supposed to be the alloy of each—and so to produce a *tertium quid* nearer to our Reformers, and to the great worthies of our Church than either. For they saw no reason why a man should be a formalist because he had a reverence for ordinances, or an evangelist because he despised them.

Am I thought to have referred too often to our Church, and too seldom to Scripture for my authority? I have considered myself as addressing, by anticipation, those who have put their hand to the affirmation that our Church is founded on Scripture; and so that the scriptural argument, with respect to them, is not called for; that, with respect to them, I had not to lay foundations; that this first ward is passed, and that they are come to the second. I have supposed that they, at least, having proved all things, have deliberately embraced that form of faith and worship which our Church has conveyed to us; and, having pronounced *that* to be good, have only to be exhorted to “hold it fast.” To hold it fast; and neither, on the one hand, be led away by plausible or even true representations that such or such a change would bring it nearer to the Church of the purest ages; and that, for such an object, the whole edifice—cemented by the blood of our martyrs—should be risked, *a second Reformation attempted*, and the faith of multitudes be exposed to shipwreck (howbeit those changes involving confessedly nothing absolutely *essential* to the character of our Church); nor, on the other hand, be found dead to the extraordinary value of the position which we of the Church of England occupy;—a Church, which by the special providence of

God favouring it in the circumstances under which it passed through its Reformation, beyond any other Reformed Church whatever, is strictly apostolical, not only in its doctrine, but in its polity and descent; which therefore presents a front to the gainsayer which no other Church can; and stands perhaps the only thoroughly unassailable bulwark of the Reformation in Christendom. That other Reformed Churches should have been driven, perhaps without fault of their own, to want that kind of regimen which is thus happily secured to us, we may be disposed, with Hooker, rather to lament than exagitate;¹ and to leave them in the hands of the Great Head of the Church, who had the crumb for the Samaritan, though the bread for the Jew. But whilst we may hope all things, according to charity, of others, let us, for ourselves, keep that good thing which hath assuredly, and beyond all doubt, been committed to us by the Holy Ghost that dwelleth in us.

I cannot bring to a close this course of Lectures, without leaving on your minds the consideration, that it is to the exercise of those powers of the ministry, which it has been the object of these addresses to you to invigorate and brace; to the combination of learning, discretion, and zeal in the younger clergy, which I have been enforcing, that the Church of England must now mainly look for its safety, and the country for its stability. It is no longer the Church of extreme privilege—perhaps it continued so too long. It can no longer afford to rely for support on prince, or premier, or legislature, or law; but must learn to find its security, under God, in the breadth of its basis; in the sympathies it can awake and keep alive in the mass of the population; and the lodgment it can establish in the affections of the nation at large, by the virtue which is manifestly perceived to go out of it. I doubt not that its intrinsic excellence is such, that when developed by a clergy more and more devoted to their calling, as they are be-

¹ Eccles. Pol. b. iii. c. 11, § 4, p. 423; and see Keble's ed., Pref. p. lxxiv.

coming every day, it will put forth powers far beyond any we have even yet seen it exerting; and that, if it is spared till there has been time for effecting this, it will stand as upon a rock. To such blessed consummation each of you will perhaps better minister by action than by talk; by working diligently in your own appointed field of duty, narrow though it may be; by contenting yourselves with removing whatever obstacles to religion you find in the parish of which you have the charge; and by fostering to the utmost every advantage it may present for good.

Great things are only the result of an aggregate of details well devised and prudently executed. Probably you will be lost to observation whilst you are thus employed, buried perhaps in some remote corner of the land, and not destined to have your good deeds proclaimed, till the day "when every man shall have praise of God." But meanwhile you will have the sustaining consciousness that you are leaven, though leaven that is hid: like the most powerful agents in the natural world—nay, like God Himself—unseen, except by effects. Your own spirits, with which God's will witness, will encourage you in your work. Your people will second you in it. You will see in every face that presents itself to you in your parish walks, the face of a friend who honours and loves you. What nearer approach to heaven can you have upon earth? And when you grow old, and estimate the vanities of this world and the realities of the next more truly perhaps than you yet can, you will find that you will have laid up for yourselves the comfortable reflection of having lived for some purpose; and you will not regret that you have let others pass you by in the race for this world's honours and rewards; well satisfied, for your parts, with having spent your threescore years and ten—if so you have spent them—in preparing yourselves and your flocks for eternity.

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